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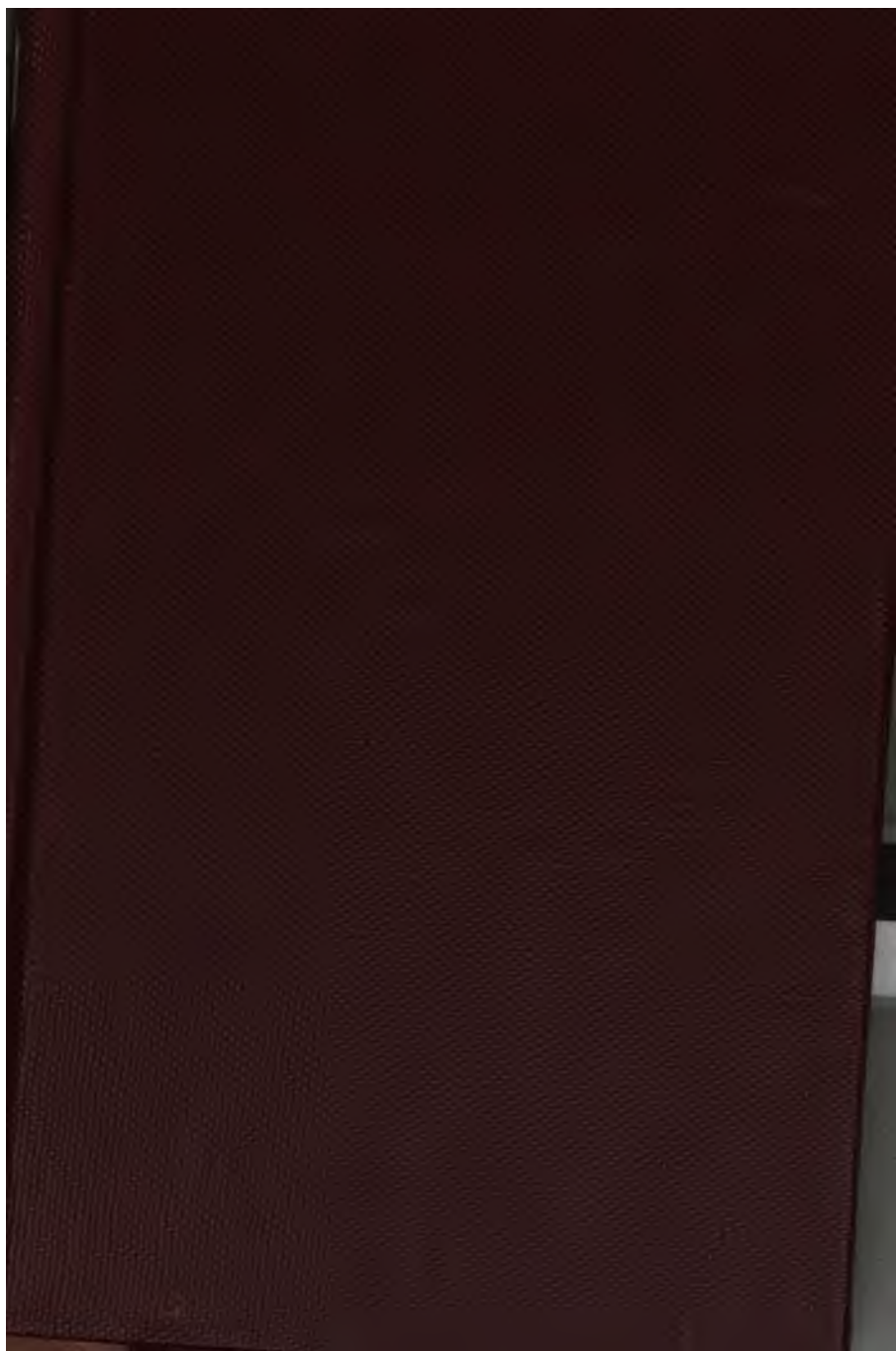
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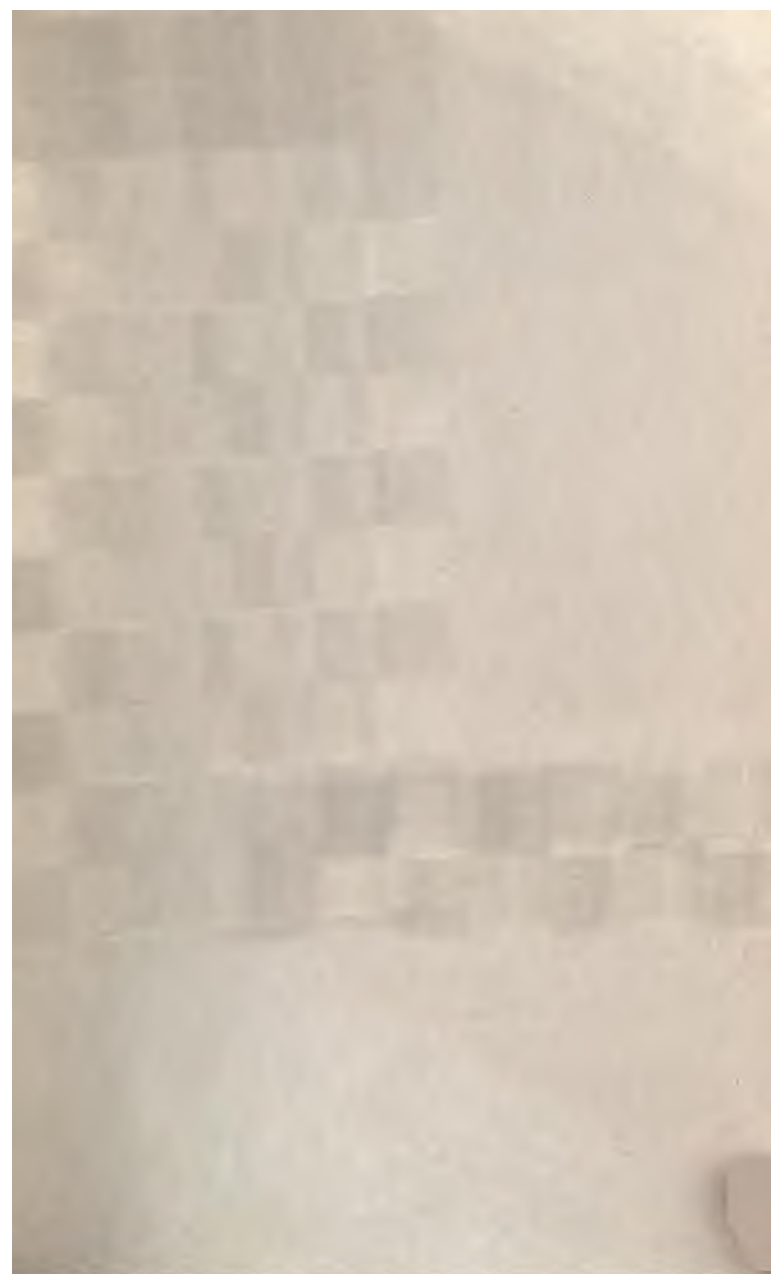
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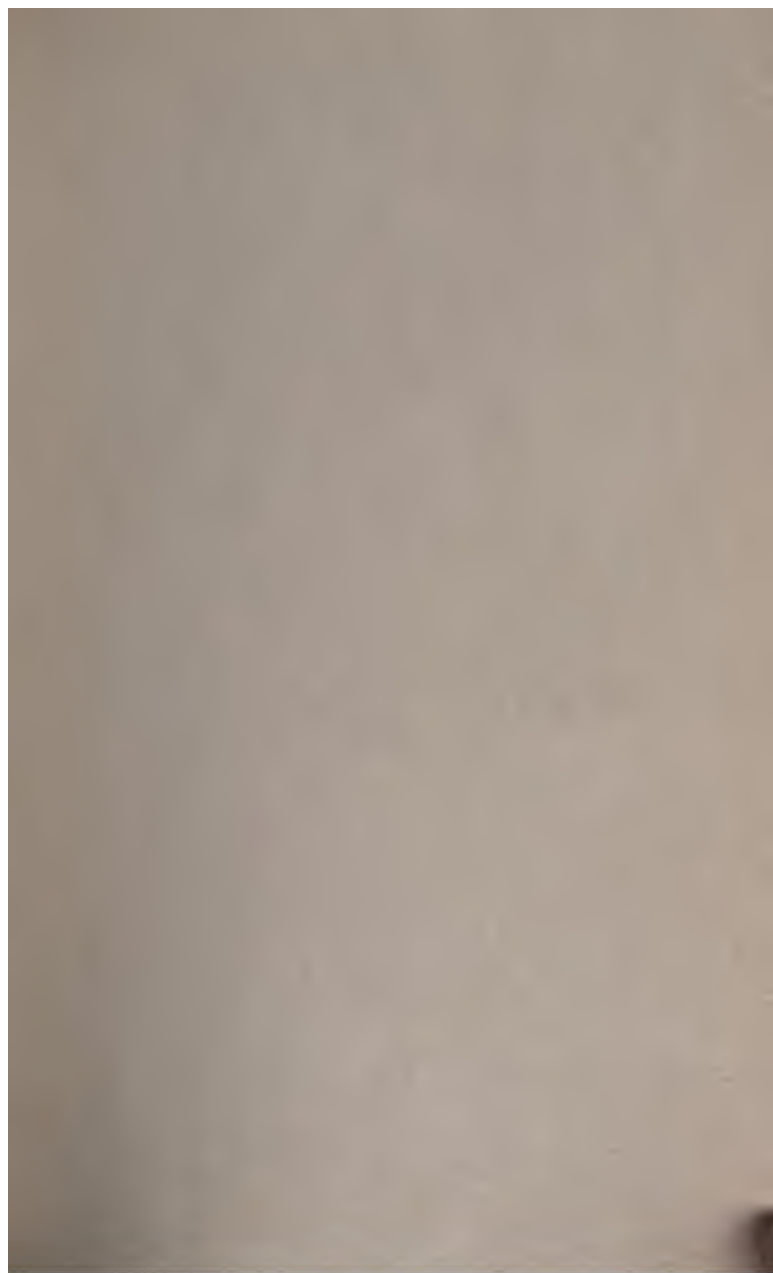
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AS A MISSION FIELD.

A BRIEF SKETCH.

Edited by BY
REV. I. R. WORCESTER.

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THE MISSIONARY HERALD;

A Monthly Magazine of 32 pages octavo; the organ of the American Board. Price, \$1.00 a year; 10 cents additional for postage. Orders for this publication should be addressed, —

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Letters for the Treasurer of the Woman's Board should be addressed

MRS. BENJAMIN E. BATES, or

MISS EMMA CARRUTH,

No. 1 Congregational House, Boston.



JAPAN.



HISTORICAL SKETCH.

THE Empire of Japan consists of three large islands, containing, respectively, not far from 100,000, 16,000 and 10,000 square miles, and surrounded by many smaller islands, making in all an extent of territory variously estimated, but probably amounting to about 160,000 square miles. The population is dense, numbering, as is supposed, from 30,000,000 to 40,000,000. The surface of the country is much broken by hills and valleys, but the soil is fertile and almost everywhere well cultivated, producing a good variety of grains, vegetables, and fruits. Minerals are abundant — gold, silver, copper, tin, lead, mercury, coal, sulphur, salt, etc. It is, writes Mr. Blodget, of the North China mission, “a land of hills and valleys and lofty mountains; a land of pure air, clear streams, running brooks and fountains of water; a land abounding in trees and flowers of numerous varieties, and rich in productions useful for food, for man and beast.” The civilization of the Japanese, peculiar, but very considerably advanced, is supposed to be of Chinese origin. Chinese is their learned language, Chinese classics have been the text-books in their schools, and many Chinese words have become incorporated in their language. The prevailing religion has been Buddhism. The people are represented as of middling size; tawny complexion, with black, glossy hair; active, lively, quick of apprehension; exhibiting more intelligence than is common among Asiatics. Education, to some extent, is almost universal, “the poorest and lowest



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sion. They reached Yokohama on the 30th of the same month. After spending a few months at Yedo, and after consultation with Mr. Blodget, of the North China mission, and others, Mr. Greene fixed upon Kobe, a town of some 65,000 inhabitants, about twenty miles from Osaka, 350 miles from Yedo, on a bay of the inland sea in the central portion of the island of Nippon, as the best place for the first station of the mission, and he was soon established there. After something more than a year, Rev. and Mrs. O. H. Gulick joined him, arriving at Kobe March 3. Rev. J. D. Davis and wife arrived on the first of December following, Dr. J. C. Berry and wife on the 27th of May, 1872, and Rev. M. L. Gordon, M. D., and his wife, in October, 1872. A new station was taken at Osaka, in the summer of 1872, by Mr. Gulick, where Mr. Gordon joined him. The other brethren are still at Kobe. Two ladies, Misses Dudley and Talcott, sailed from San Francisco on the 1st of March, 1873, to join the mission.

Recent Changes.

It is hardly needful to dwell upon the changes which have been going forward in Japan while missionary societies have thus been sending laborers there, and making some preparation for the great work to which it has seemed so probable that the Christian Church must soon be called. These changes have attracted much attention from the whole civilized world, and will be, perhaps, sufficiently indicated here by extracts from an article published a few months since in the "Missionary Record" of the United Presbyterian Church of Scotland, and a communication from Mr. Davis, of the Board's mission, written at the close of his first year in Japan. The article in the "Record" states:

"Under various names, two Emperors, the one called the Tycoon and the other the Mikado, the former a military and secular sovereign, the latter a spiritual governor, technically supreme, have hitherto ruled the Empire of Japan,

with its thirty-one millions of population, scattered over its three principal and its numberless smaller islands. These islands used to be divided into sixty-eight provinces, over every one of which a prince, under the name of Daimio, or Siomio was set as ruler, under the two Emperors, whose relation to one another we shall, in the course of this article, endeavor to explain.

"The recent revolution has been accomplished by the deposition of the Tycoon, and the assumption of his prerogatives by the Mikado, who has been, for four or five years, the sole Emperor of Japan. This abolition of the office of Tycoon has also completely changed the relation of the Daimios, and other local rulers, to the government and to the people. Formerly these princes had to reside in the city of Yedo for about half of their time, with their families, as hostages, under the eye of the Tycoon, who had the power to depose them, and who, through his council of state, surrounded them with an atmosphere of constant espionage. These circumstances lessen our surprise that the aristocracy of Japan was, to a large extent, a consenting party to the revolution which has sent the Tycoon to virtual and perpetual banishment, and has left the Mikado to rule without a rival, and to reconstruct the government.

"The present Japanese dynasty, that of the Mikado, stretches so far back into the past as to dwarf the antiquity of the oldest royal families of Europe. We are not aware that any man can call in question the unparalleled claim of the present Emperor, to a pedigree stretching back to the sixth century before Christ. This Emperor has witnessed the most remarkable revolution that has taken place in the empire since his family began to reign, twenty-four centuries ago. He is a young man of twenty-four years of age. His father and predecessor died on the 3d of February, 1867, in the thirty-seventh year of his age. The present Emperor was then a boy of seventeen; and within little more *than* a year of the beginning of his reign, May 16,

1868, the turning-point of a new *régime*, the hinge of Japanese history, was reached, unconsciously on his part and that of his fellow-countrymen. He has indeed manifested no small degree of vigor and intelligence, inasmuch as he has risen to his position in spite of his youth and the incredible bondage of those associations and traditions by which he was surrounded, and by which he was liable to be enslaved. It is not, however, to be imagined for a moment that he, or his immediate advisers, contemplated the marvelous consequences which have just begun to develop themselves, in changing the relations, the customs and habits, as well as the beliefs of that singular people. The change was not a human policy, but a divine and resistless providence.

"The present revolution must necessarily awaken religious inquiry, inasmuch as the Mikado, who was for ages shrouded in mystery, and viewed as an invisible divinity, has found it necessary to come forth into the arena of action, and take his place not only over his subjects, but side by side with his fellow-mortals. The recent revolution of 1868 was the overthrow of a previous revolution, which took place in the year 1142. Previous to that date, the Mikados of Japan were the only sovereigns of the empire. Their sovereignty, however, was of a spiritual kind. It made its appeal to the imagination, and based itself on sentiments of religion. To make use of an analogy, well understood in Europe, the Mikado was, up to the middle of the twelfth century, more a pope than a king. He shrouded himself in mystery; lived invisible in an immense palace in the city of Kioto, surrounded by a little army of guards, entrenched behind a bulwark of superstition, more potent for his defense than all his soldiers.

"The Mikado himself is believed to be the lineal descendant of the last of four gods who succeeded the goddess Ten-sio-dai-zin, believed to be the daughter of the god who created the world. Of this divine race of sovereigns who *have ruled Japan*, the present Mikado is the 122d. When

the 76th in this long succession was on the throne in his secret place of thunder, that is, in the year 1141, disturbances arose which needed to be suppressed by the sword. The successful soldier, who became the general of the army which put down the insurrection, used his position as generalissimos have often done, to lift himself to power. This he did by severing the temporal from the spiritual prerogative, leaving the Mikado with his spiritual supremacy in his sacred city and palace, wrapped up in the power of his long and celestial pedigree, but stripped of all *immediate* exercise of temporal authority. Thus the power of the Mikado was divided between himself and the military emperor. For 716 years, up to the recent revolution in 1868, Japan had two Emperors, one visible and the other invisible, with certain acknowledged forms of subjection on the part of the temporal to the spiritual ruler.

"It would be an interesting but endless process of anatomy, to pursue into its details the complex constitution of this old government, which has worked longer than any other in human history, without more than one great change deserving the name of revolution. We refer to the revolution *set up* in 1142, and *upset* in 1868. The former change set the Tycoon on a throne nearly as high as that of the Mikado; the latter laid prostrate the Tycoon and put the Mikado on a solitary throne, by restoring that limb of his prerogative which was broken in the twelfth century.

"We cannot enter in this article into the growth of sentiment which, by gradually advancing among the ruling class, prepared the way for the abolition of the Tycoon's power. The facts, however, must be noted, as essential to the briefest narrative, that the old feudal aristocracy of Daimios and Siomios (the higher and lower grades of provincial governors) have been to a large extent superseded, and that an imperial parliament is on the eve of being elected, which will ere long, if the experiment succeed, exalt the mass of the people from a position of serfdom to the

exercise of political rights; and will turn their mechanical education, in the arts of reading and writing, into mental and moral discipline, preparing them for a religious revolution, infinitely more benign than any political change can ever help them to conceive.

“If we enter into Japan now, when the people call us to ‘come over and help them,’ when Providence opens the way, and when the Lord of missions bids us go, there are the best of reasons why we should be hopeful of success among the people. Their repugnance to foreigners, too largely founded on their fear of Jesuitical treachery and mercantile rapacity, will quickly yield to the more genuine and just procedure of Americans and Europeans, promoting trade and propagating Christianity. The unscrupulous cupidity of Portuguese and Dutch traders, and the political ambition and tortuous policy of Jesuits, under the guise of Christianity, cannot repeat themselves.

“The call to enter Japan is new and almost startling. If it be a duty to ask for the opening of wide and effectual doors into great populations heretofore inaccessible, and if the prayer be answered, the Church has no choice but to enter in at these doors, so long as they stand open. The Japanese people are receptive and impressible. Their ambassadors are visiting the Western nations in quest of truth in every form. Our commerce has no difficulty in interpreting these things as a call to go. Is Christianity alone to be timid and calculating, lest it should land prematurely in that field?”

Mr. Davis wrote from Kobe, December 23, 1872:—

“We have been in Japan a year, having arrived here December 1, 1871. It has been a year of mighty changes in this empire; I desire to group a few of them together, and begin with those of which we have heard since leaving America, November 1, of last year:—

“*The Daimios* are deprived of their power and nine tenths

of their revenue. The Samurai, the retainers of the Dai-mios, are thrown back upon their own resources for support. The Yetas, who have heretofore been considered something less than human, have had their disabilities removed, and are citizens.

"The first line of railroad has been most successfully opened, and a line of telegraph is finished through the length of the empire, putting it in the electric circuit of the world. The old restriction against the export of rice is removed, and twelve vessels are now in our bay, loading for America and Europe.

"The promiscuous use, by both sexes, of the public baths, has been prohibited; also the printing and sale of obscene books and pictures. The disgusting obscenity connected with some of the religious festivals is also prohibited, and following close upon these prohibitions comes the abolition of a system by which fathers and relatives sold young girls for a term of years, or for life, for the vilest purposes, and thus fed and kept up a most gigantic system of licentiousness, which has poisoned both the bodies and souls of the masses in this empire. This vast army of unfortunates are released from their contracts, and no more such contracts are to be made in the future.

"A truly gigantic system of education is planned, and the machinery to work it is preparing. The empire is to be divided into eight grand divisions, in each of which there are to be a university and thirty-two middle schools. Then there are to be in the empire 210 academies, and 53,760 common schools. From the middle schools and academies there are to be sent abroad for education, each year, 180 young men.

"Thousands of volumes of English text-books have been imported, and are found for sale in all the bookstores in the great cities. Translations have also been made, by the Japanese themselves, of many text-books, in *Geography, Arithmetic, Philosophy*, and even of the higher *Mathemat-*

ics. The old custom of shaving the crown of the head is forbidden, and men are requested to wear their hair in foreign style.

"And now, to close the year, comes a list of changes, great and sudden enough to startle the sleep of a Rip Van Winkle. Japan has heretofore had a variable year, using the lunar months; but with January 1, 1873, she is to start even with the world, and keep with her hereafter. The numerous and ancient holidays of the empire, on which they worshipped at their temples and shrines, are all abolished, except New Year's day, and the birthday of the Mikado, and *Sunday* is substituted for them. Officials are all to dress in foreign uniform, all the old laws are to be revised and printed in a foreign language, and all new ones are to be printed in the official daily newspaper of the capital.

"This array of changes does not look much like Japan's going back. She cannot go back. You might as well try to stop an ocean current with tissue paper as to stop Japan now.

"But how is it morally, spiritually? The department of religion, which since the accession of the Mikado, four years ago, has had the especial care of the Shintoo religion, and has been next to the department of state in importance, is abolished, and the department of religion is merged with that of education; and we see, in many of the other changes which have been made, those which should properly precede a decree of religious toleration, for which the government seems to be preparing. The first Christian Church has been organized, a church composed of nearly thirty young men of intelligence, many of whom bid fair to become preachers of the Word. The first Christian convention has been held, a committee appointed to translate the Bible, and a union basis agreed upon for native work. The magnificent Bible, sent out by the Bible Society, and which has waited here thirteen years for a favorable opportunity, has been *presented* to the Mikado. The first translations of parts of

the Bible have been printed and are being circulated. There is, especially among the higher classes, a desire to examine the Bible, and to know about Christianity; a desire which must be speedily met either in Christianity or in infidelity."

Still another notable step in the line of progress has been announced more recently. In February, 1873, a number of time-honored edicts were removed from the edict-boards throughout the empire, and among these was the edict forbidding the adoption or profession of Christianity by the natives. No actual announcement of toleration was made, but in this quiet way the government is understood to have indicated its departure from the former proscriptive policy towards the Christian religion.

Thus is Japan open, at last, to the gospel of Christ; and a civilized race, numbering its tens of millions, remarkable for its intelligence and readiness to accept foreign ideas, seems ready to receive the beneficent influence of Christian truth.

March, 1876.

The foregoing sketch was prepared early in 1873. A new edition being now called for, a few sentences may be added, specially to bring the history of the mission of the American Board down to the present time.

The following laborers have joined the mission, in addition to those mentioned on page 12: Rev. John L. Atkinson and wife, in September, 1873; Rev. Horace H. Leavitt, Rev. Granville M. Dexter and wife, and Miss Mary E. Gouldy, in October of the same year; Rev. Wallace Taylor, M. D., and wife, on the 1st of January, 1874; Rev. J. H. De Forest and wife, Arthur H. Adams, M. D., and wife (and Rev. Joseph H. Neesima, a native of Japan but educated in the United States, a corresponding member of the mission), in December, 1874; Rev. D. W. Learned and wife, Rev. E. T. Doane and wife (from Micronesia, Mrs. Doane having

been already some time in Japan on account of health), Miss Justina E. Wheeler and Miss Frances A. Stevens, in November, 1875; Mrs. Leavitt, Miss Alice J. Starkweather and Miss Martha J. Barrows in February, 1876. Mr. and Mrs. Dexter, on account of ill health, have already returned to the United States and been released from their connection with the Board.

In June, 1874, Mr. Greene removed to Yokohama, to take part, with representatives of other missions, in the important work of translating the Scriptures into Japanese. The other missionaries are now stationed at Kobe, Osaka, and Kioto. At the last named place Mr. Neesima has secured land in a favorable situation, and obtained permission from the government to open a school, which it is hoped will rapidly develop into a college, and to employ missionaries as teachers. The theological training school for the mission is therefore to be opened at Kioto, under the instruction of Messrs. Davis and Learned. The present missionary force of the Board connected with this field is eleven ordained missionaries (not including Mr. Neesima), two of whom are also physicians, two other physicians, and twenty women.

The progress and encouragements of the mission have been quite as great as could reasonably have been expected. Three churches have been organized,—the first at Kobe, in April, 1874, the second at Osaka, in May of the same year, and a third at Sanda, an out-station, eighteen miles north of Kobe, in 1875. At the time of latest statements these churches numbered, respectively, about 40, 24, and 16 members, and the statements of the missionaries indicate that much may be expected from the church members as workers for Christ. Mr. Davis wrote, in October, 1875: "Of our Kobe church, more than half are native preachers of the word, not one of whom is paid by the mission to preach it, but they support themselves by honest toil, and *go out at their own charges.*" Regular preaching has been

"kept up by the church members weekly in five different places, and monthly in about as many more." "Our aim is," Mr. Davis says, "to have all our church members, male and female, *ministers*, and our ordained clergy *bishops*, in the truest sense of the word,—to oversee, counsel, and direct the busy lives of workers."

A girls' day school, at Kobe, under the care of ladies of the mission, has been quite flourishing, and a female seminary, or "Home," is being established there, native gentlemen making generous contributions for the object. There has been a class of Bible students at Kobe, and the commencement of a training school, at Kioto, has already been mentioned. The mission is doing much by preaching tours, and by the distribution of Bibles, Scripture portions, hymns, and tracts, while the medical work has been eminently useful in preparing the way for directly evangelistic labors. Fields are opened, and preaching places provided, through the desire of native physicians and others to have hospitals and dispensaries established, which are sustained mainly by the people themselves, and in connection with which there are always Bible services. Medical tours also, extending as far as one hundred miles in different directions from Kobe, have been evangelizing tours,—a Bible helper, and often one of the ladies of the mission, who can reach the native women, going with the medical men.

It seems more and more evident that Japan is on the eve of great advances, and that now is emphatically the time to scatter in that land the seeds of Divine truth, which shall be for "the healing of the nation."

January, 1879.

A third edition of this little sketch is already called for, and it may be well again to add a few paragraphs, with special reference to the mission of the American Board. These will be sufficient to show that most encouraging success has still attended its efforts.

Three years ago there were three churches in Japan connected with this mission, with about eighty members. Now

there are eleven churches, with a total membership, it is supposed, of not less than three hundred and fifty. Three were organized in different localities at Kioto in November and December, 1876, a second was formed at Osaka, in January, 1877, over which Mr. Sawayama, who had been educated at Evanston, Illinois, was ordained as pastor, — the first native ever ordained in Japan to the work of the Christian ministry. In October, 1877, a church was formed at Tamon-dori, between Kobe and Hiogo, and in November a native pastor — the first one wholly educated in Japan — was ordained over the church at Hiogo. In March and April, 1878, Mr. Neesima again visited his former home at Annaka (eighty miles northwest of Yedo), where he preached the gospel on his first return from the United States. The seed he then planted had been watered to some extent by students sent from Kioto, and Mr. Neesima at this time baptized thirty persons and organized them into a self-supporting church, to which fourteen new members were admitted by Mr. Greene, on a visit to the place a few months ago. In October last (1878), a church was organized at Akashi, about ten miles west of Kobe. Reporting this, Mr. Atkinson wrote, "Five years ago I reached Kobe. At that time there was not a Japanese Christian in all this region. Mr. Greene had just begun preaching at Kobe, and Mr. Davis had made a start at Sanda, but the hearers were few, and very fearful, especially in Kobe. The would-be hearer kept an eye out for police before entering the preaching place, and listened with one ear to the preacher and with the other to the street. Times have changed. Police may come and police may go, now, but no hearer, or would-be hearer is in the least affected."

The ladies of the mission have had much to do with gathering believers, and preparing the way for the organization of some of these churches. Nearly all the churches are self-supporting, and the missionaries continue to be much *gratified by the readiness* of the native Christians to preach *the gospel*, and their general earnestness in Christian work.

In January, 1878, a native Missionary Society was regularly formed, and in June following it reported receipts to that time of \$71.69, with which it had already sent out nine men to labor from one to three months each, in as many different places.

Not less cheering, perhaps, has been the progress in educational efforts. In 1875, Mr. Neesima obtained permission from government to open a school in Kioto, and to employ missionaries as teachers. There was much opposition on the part of Buddhist and Shinto priests, but a building was rented, and in November of that year the training and theological school was opened with eight pupils. In September, 1876, buildings prepared for the school were joyfully dedicated, sixty-five pupils were then reported, of whom more than forty were members of the church, preaching the gospel regularly, and doing much to diffuse a knowledge of the truth, and about thirty were expecting to devote their lives to the work of the gospel. In the autumn of 1877, another building was erected, for the accommodation of thirty more pupils and was at once occupied, the mission reporting in the summer of 1878 "ninety-eight boarding and eleven day pupils, gathered from twenty-one different provinces of the empire." In October last Mr. Davis wrote: "Our training school is now full, and we have put the overflow, some fifteen young men, in Mr. Learned's old house."

A building for the girls' school, at Kobe, was completed in October, 1875, and in the summer of 1877 the need of enlargement was already felt, the teachers having been forced, for want of room, to turn away girls, from a distance, seeking admission. There were then twenty-eight pupils in the school, which held a high position in the esteem of the people. One of the pupils was from the island of Shikoku, her home being two hundred miles from Kobe. The number of girls in this school, during the last year reported, *was fifty-four, though not more than forty-four at any one*

time. The Christian character of some of the pupils was such as to give the teachers great satisfaction.

A desirable lot was secured for a girls' school at Kioto — the Kioto Home — in November, 1877, and the building was on the point of completion when the station report was prepared, in June last. At Osaka a native girls' school has been started, "organized, led, and supported by the two churches" there. A large building was rented for a year, the school was opened in January, 1878, there were soon more than thirty pupils, with a native Christian and his wife at the head, another native Christian teacher, and a missionary adviser and teacher of English with a room in the building. There is an industrial department, that poor pupils may aid themselves, and the school was spoken of in the last station report as already almost wholly self-supporting, and promising to be a great success.

Marked success has attended efforts among women, not in the schools only, but in direct evangelistic efforts, — the holding of meetings by ladies of the mission, tours by them, Sabbath-school instruction, etc., — and a large number of women have already become members of the churches. The work of medical missionaries has continued to be of great advantage, and a religious newspaper, the "Shichi Ichi Zappo," or Weekly Messenger, edited by Rev. O. H. Gulick, has been published since the first of January, 1876, having a somewhat extended circulation, and exerting, it is believed, a most happy influence. Indeed, the success attending all the different forms of Christian effort in Japan has been, and still is, quite beyond what could have been considered, a few years since, as a reasonable expectation. The mission and the Church have still great occasion to thank God and take courage.

A statement recently published gives the whole number of Protestant missionaries, including women, now laboring in Japan, as 106; with 44 churches, more than 1,600 members, and 9 ordained native preachers.

MISSIONARIES OF THE BOARD.

MISSIONARIES, 1876.	Went Out.	Station.
Rev. D. C. Greene	1870	Yokohama.
Mrs. Mary J. Greene	1870	
Rev. O. H. Gulick	1870	Kobe.
Mrs. Ann E. Gulick	1870	
Rev. J. D. Davis	1871	Kioto.
Mrs. Sophia D. Davis	1871	
John C. Berry, M. D.	1871	Kobe.
Mrs. Maria E. Berry	1871	
Rev. M. L. Gordon, M. D.	1872	Kioto.
Mrs. Agnes H. Gordon	1872	
Rev. John L. Atkinson	1873	Kobe.
Mrs. Carrie E. Atkinson	1873	
Miss Eliza Talcott	1873	Kobe.
Miss Julia E. Dudley	1873	Kobe.
Rev. H. H. Leavitt	1873	Osaka.
Mrs. Mary A. Leavitt	1876	
Miss Mary E. Gouldy	1873	Osaka.
Rev. Wallace Taylor, M. D.	1873	Osaka.
Mrs. Mary F. Taylor	1873	
Miss Julia Gulick	1874	Kobe.
Rev. J. H. De Forest	1874	Osaka.
Mrs. Elizabeth S. De Forest	1874	
Arthur H. Adams, M. D.	1874	Osaka.
Mrs. Sarah C. Adams	1874	
Rev. Dwight W. Learned	1875	Kioto.
Mrs. Florence H. Learned	1875	
Miss Frances A. Stevens	1875	Osaka.
Miss Alice J. Starkweather	1876	Kioto.
Miss Martha J. Barrows	1876	Kobe.
Mr. DeWitt C. Jencks	1877	Kobe.
Mrs. Sarah M. Jencks	1877	
Miss Julia A. Wilson	1877	Kioto.
Miss H. Frances Parmelee	1877	Kioto.
Rev. W. W. Curtis	1877	Osaka.
Mrs. Delia A. Curtis	1877	
Miss Virginia A. Clarkson	1877	Kobe.
Rev. John T. Gulick	1878	
Rev. Otis Cary, Jr.	1878	Kobe.
Mrs. Ellen M. Cary	1878	
Rev. R. Henry Davis	1878	
Mrs. Frances W. Davis	1878	
Rev. James H. Pettee	1878	
Mrs. Isabella W. Pettee	1878	
Miss Fannie H. Gardner	1878	Osaka.

Books Concerning Missions and Missionaries.

The following Books, many of them suitable for Sunday School Libraries, may be obtained by mail, postage paid, through the Office of the **MISSIONARY HERALD**

Among the Turks. By Dr. Hamlin. \$1.50	The Arabs and The Turks, their past history and present condition, with Special view to Missionary labors among them. By Rev. Edson L. Clark \$1.50
Foreign Missions. By R. Anderson, D. D., LL. D. 1.25	Grace Illustrated, or a Bouquet from the Missionary Garden, by Mr. and Mrs. C. H. Wheeler, Harpoot, Turkey 1.25
History of the Sandwich Islands Mission. By Dr. Anderson 1.50	Uncle Ben's Bag, and How it is Never Empty. 28 pp. 1.10
History of the Missions of the American Board to the Oriental Churches. 2 vols. By Dr. Anderson. Per vol. . 1.50	Light on the Dark River 1.50
History of the Missions of the American Board in India. By Dr. Anderson 1.50	Our Life in China. By Mrs. Nevius 1.50
Life in India. By Caleb Wright, A. M. 1.75	Africa's Mountain Valley75
Woman and her Saviour in Persia. By Rev. T. Laurie, D. D. 1.25	Memoir of Henry Lyman 1.50
Zulu Land. By Rev. Lewis Grout . 2.00	The Weaver Boy who became a Missionary (Dr. Livingstone) 1.25
Five Years in China; or, Life of Rev. William Aitchison 1.25	Romance of Missions, or Inside Views of Life and Labor in the Land of Ararat. By Miss Maria A. West . . 2.50
Bible Work in Bible Lands. By Rev. Isaac Bird 1.50	The Land and the Book. By Dr. Thomson 5.00
Tennessee in Persia 1.75	Social Life of the Chinese. By Rev. J. Doolittle 5.00
Ten Years on the Euphrates. By Rev. C. H. Wheeler 1.25	China and the Chinese. By Dr. Nevius 1.75
Letters from Eden. By Rev. C. H. Wheeler 1.25	South Africa, Missionary Travels and Researches in. By Rev. D. Livingstone, LL. D. 5.00
Missions and Martyrs in Madagascar . 80	Bible Lands: Their Modern Customs and Manners Illustrative of Scripture. By Rev. Henry J. Van Lennep, D. D. Cloth 5.00
The Gospel among the Caffres 85	The Middle Kingdom. By S. Wells Williams, LL. D. 4.00
Scenes in the Hawaiian Islands . . . 1.25	The Cinnamon Isle Boy50
Missionary Sisters 1.25	Tales about the Heathen45
The Morning Star 1.00	Memoir of Henry Obooklah35
The Missionary Patriots. By Rev. I. N. Tarbox 1.25	Bartimeus20
Life Scenes among the Mountains of Ararat. By Rev. M. P. Parmelee . 1.25	The Night of Toll45
Faith Working by Love: Memoir of Miss Fiske 1.75	The White Foreigners from over the Water 1.10
Tah'-koo Wah-kan; or, the Gospel among the Dakotas. By Stephen R. Riggs, A. M. 1.50	Kardoo; or, the Hindoo Girl75
Lectures to Educated Hindus. Prof. Julius H. Seelye 1.00	Dr. Grant and the Mountain Nestorians 1.50
Christian Missions. Prof. Seelye . . . 1.25	Twelve Years with the Children. By Rev. William Warren, D. D. . . . 1.25
The Martyr Church of Madagascar . 2.00	These for Those: Our Indebtedness to Missions; or, What we Get for What we Give. By Rev. W. Warren, D. D. 1.50
Memorials of Charles Stoddard. By his Daughter, Mrs. Mary Stoddard Johnson 1.75	Forty Years in the Turkish Empire; or Memoirs of Rev. William Goodell, D. D., late Missionary of the A. B. C. F. M., at Constantinople. By his son-in-law, E. D. G. Prime, D. D. 2.50
Heroes of the Desert; Lives of Moffatt and Livingstone, and Sketches of Missionary Explorations in Africa, by the Author of Mary Powell's Diary 1.25	Myra, or a Child's Story of Missionary Life 1A
Daughters of Armenia. By Mrs. C. H. Wheeler90	
Children in Eden. By Rev. C. H. Wheeler75	

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HISTORICAL SKETCH

OF THE

MISSIONS OF THE AMERICAN BOARD

IN

PAPAL LANDS.

BY

REV. ISAAC R. WORCESTER.

BOSTON:

PUBLISHED BY THE BOARD.

1 SOMERSET STREET.

1879.

MISSIONS IN PAPAL LANDS.

FOR about half a century previous to 1872, the American Board had no mission among the nominally Christian population of Papal lands, in either Europe or America. Other organizations — especially, since 1850, the American and Foreign Christian Union — had been prosecuting such missions, sustained mainly by Congregational and Presbyterian churches. It would be a mistake, however, to suppose that the Board had never before engaged in, or contemplated such labors. Very early in the history of the Board, at the annual meeting in 1813, the following vote was passed, which shows how broad a view of the work before them was already taken by the fathers: "Voted, That the Prudential Committee be requested to make inquiry respecting the settlement of a mission at St. Salvador, Brazil; at Port Louis, in the Isle of France; and on the island of Madagascar." For ten years after that, however, no mission seems to have been undertaken in Papal lands. The Report for 1823 states that "for several years it had been the intention of the Board to send missionaries to some port of South America, as soon as competent men could be engaged for the work and the means obtained for carrying it forward;" and on the 25th of July, in that year, two young men, Messrs. John C. Brigham and Theophilus Parvin, sailed from Boston for Buenos Ayres, in South America, under appointment by the Prudential Committee, to distribute Bibles, tracts, etc., among the people, to ex-

plore, and ascertain the moral and religious condition of countries in the southern and western portions of that continent; and thus prepare the way for further efforts, if they should be deemed expedient.

These brethren soon opened a Sabbath-school for Protestant children, and commenced Sabbath services, at the house of a pious English friend at Buenos Ayres. Mr. Parvin also opened a school for teaching English as well as other branches, and for a time they regarded their field of usefulness as constantly extending, and Mr. Parvin expressed a strong desire that another missionary should be sent to join him. His school increased to sixty or seventy pupils; but in 1826 his connection with the Board was dissolved, because of "the peculiar circumstances of that country," which seemed to render it expedient that he "should labor unconnected with any missionary society."

Mr. Brigham, after acquiring the Spanish language, crossed the continent to Valparaiso, spent some time in Chili, thence proceeded to Peru, Columbia, and Mexico, and returned to the United States early in 1826, making a full report of his tour and investigations. He then became connected with the American Bible Society, the mission in South America was brought to a close, and no other mission to Papal lands was undertaken by the Board for many years.

ORIGIN OF RECENT MOVEMENTS.

At the annual meeting of the Board in 1871, a memorial was presented from a "Provisional Committee of Foreign Evangelization." This memorial stated that, "with almost entire unanimity, the churches which contributed to the treasury of the Board had withdrawn from the American and Foreign Christian Union, as their agency for the evangelization of nominally Christian countries;" that "the Congregational bodies representing the churches in the several States, almost simultaneously, appointed a Provisional

Committee to prosecute the work ; " at the same time insisting that " no new society should be organized," but that " the Provisional Committee should, as soon as possible, transfer its trust to some existing society ; " and that " the general voice indicated the American Board as the fittest organization, if not the only one, for this purpose."

This memorial was referred to a special committee of seven, who reported, after careful consideration, " that the time has come when it seems to be the duty of this Board so to extend its work, in behalf of the nominally Christian people of the earth, as to include that particular department of missionary effort contemplated in the memorial." After full discussion, the report was accepted and adopted ; and resolutions were passed declaring that the Board would be ready to enlarge its operations by extending its foreign work in nominally Christian lands, and recommending that the Prudential Committee " secure as far as practicable, from the churches, a specific collection for this object, over and above their ordinary gifts to the Board."

It is but just to state that, previous to this meeting at Salem, the Prudential Committee, fully informed of the movement which was in progress, had more than once had the matter under consideration, — once meeting a committee from New York. They had, with much unanimity, expressed strong reluctance to engaging in this additional work, in view, especially, of what they foresaw would be the difficulty of securing such enlargement of income as would enable them to carry it forward, without a serious crippling of work already in hand and the embarrassment of existing missions. But the action of the Board left them no alternative ; they at once determined to do what they could ; and at the next annual meeting, in 1872, they reported missions as already commenced in Spain, Austria, and Western Mexico.¹

¹ In accordance with the action at Salem, the churches were requested

THE MISSIONS — SPAIN.

The Prudential Committee knew well that the work of evangelization in Papal lands had ever been, and would still be, one of no little difficulty, requiring for its successful prosecution not only earnest zeal and strong faith, but eminent prudence and wisdom. Having decided to commence a mission in Spain, the Committee secured for that field the services of Rev. Luther H. Gulick, M. D., who had had an experience of twenty years in connection with missionary work, first in Micronesia, and then as Secretary of the Hawaiian Board at Honolulu. He had made arrangements to join the mission in Japan, his chosen field, but at the request of the Committee he turned aside, to aid in this new enterprise among a very different people. His brother, William H. Gulick, who had become somewhat familiar with the Spanish character and language in South America, having been for about three years engaged in evangelistic

to make an annual collection for this specific work, aside from their regular contributions to the Board. This seemed the more fitting inasmuch as they had been accustomed to contribute to the Christian Union, or the Provisional Committee, for a like work, which had now been undertaken by the Board at their special request. The Treasurer kept a separate account of receipts and expenditures for the new missions. Yet it was never supposed that very many churches would be likely long to continue the practice of making two collections annually for the Board, one for each of two divisions of its work; and the result of the effort in this direction, though unpleasant, was hardly unexpected. At the end of four years, in September, 1875, it was found that the expenses of the new missions up to that time had been in all \$134,729.65, while the receipts specified as for this department had been only \$100,802.11, leaving the department in debt \$33,927.54. It was time to consider what should be done, and at the annual meeting in October of that year a paper was presented, in behalf of the Prudential Committee, on the financial problem connected with the new work. This paper, after discussion, was referred to the Committee on the Home Department. That committee reported, and the Board adopted, a resolution recommending that thenceforth both departments of the work "should be supported from a common treasury, and should share in a common prosperity or adversity."

efforts there, was associated with him. The two sailed from Boston, with their wives, for Liverpool, on the way to Spain, December 19, 1871.

The population of Spain was in 1860 between sixteen and seventeen millions, almost wholly Roman Catholic. For centuries every attempt at religious reform had been sternly suppressed, even the secret study of the Scriptures exposing the offenders to severe punishment, until the revolution of September, 1868, introduced a new era. Then Protestant efforts were at once commenced. Within a few months persons interested in evangelical movements began to assemble for public worship in several of the leading cities in the kingdom. Individuals, and organized "committees" in Protestant lands, entered upon earnest efforts, evangelists and colporters were employed, and Bibles and tracts distributed, often with happy results, though bitter opposition from the Romanist priesthood was everywhere encountered. When the Messrs. Gulick arrived in Spain, such Protestant efforts were already in progress in many places, aided by various organizations. At Madrid alone there were "two leading churches," with large congregations, one of them specially aided by a Swiss committee at Geneva and by funds from Great Britain and various parts of Europe, the other under the special supervision of Rev. M. Fleidner, son of the late Pastor Fleidner of Kaiserswerth, Germany; also a church sustained by the United Presbyterians of Scotland and the Evangelical Continental Society of London; a church and school superintended by Rev. Mr. Moore of the Irish Presbyterian Church; a school and preaching services sustained by the Plymouth Brethren; a Baptist church — Rev. Mr. Knapp, — of the American Baptist Missionary Union; Messrs. Gladstone and Armstrong were agents of committees in Glasgow, Liverpool, and Leeds; the Religious Tract Society of London had a committee organized in the city; there were some independ-

ent workers ; and an active agent of the British and Foreign Bible Society had twenty-five colporters at work in various parts of the kingdom.

In view of the fact that comparatively little had been done by other Protestant societies in the northern portion of the Spanish field (excepting the city of Barcelona), it was thought best to direct the attention of the Board's missionaries specially to that section. Dr. Gulick fixed upon Barcelona as his station, and commenced his residence there on the 6th of March, 1872. Mr. William H. Gulick, after a careful exploration of central and southern portions of Spain, located at Santander, a city of 21,000 inhabitants on the northwest coast, commencing his labors there in August. Rev. Gustave Alexy, a native of Hungary and a graduate of the Union Theological Seminary, New York, sailed from New York, July 13th, to join in the work at Barcelona. Within one year from that time, in view of the disturbed condition of Spain, and having decided to commence at least an experimental mission in Italy, the Prudential Committee desired to employ there a man of Dr. Gulick's experience and sound judgment, and he left Barcelona for Florence in July, 1873. Mrs. Gulick had previously commenced a boarding-school for girls, which was small but somewhat encouraging.

Mr. Alexy reported a Bible class for young men, and religious services on the Sabbath attended by a small congregation ; and he had attempted evening schools for such as were not easily reached by day. But he was sent at first for only two years, and when that term expired, as Dr. Gulick had already left for Italy and the promise of good at Barcelona seemed small, it was not thought best to retain him there. He left in April, 1874, returning to the United States.

Better success attended the efforts at Santander. As early as *October, 1872*, Mr. Gulick had commenced a Sabbath

service at his own house, attended at first by only four or five persons, but under the influence in part, doubtless, of mere curiosity the number rapidly increased. The station was reinforced in July by the arrival of Mr. and Mrs. Thomas L. Gulick. Before the close of December the congregation had risen to fifty, and on the last Sabbath in January, 1873, it was one hundred and ninety-five. A larger place for the gatherings had become a necessity, and a large room, which had been used for a store room, was hired and respectably fitted up. But the merely curious began soon to drop off, the timid were alarmed by opposition, and in October Mr. Gulick wrote that by the first of June they were left with what had proved to be quite a permanent congregation of about forty, five of whom seemed to manifest a genuine interest in spiritual things.

In January, 1874, there came the cloud of war. Santander was seriously threatened by the Carlists, and there was great excitement. Unpleasant demonstrations were made by opposers, also, such as the throwing of stones through the windows of the chapel where the people were assembled for worship, and threatening to burn the building. Some trying defections occurred, and in July, 1874, the Sabbath congregation did not exceed thirty. But, on the other hand, pleasant and hopeful incidents were noticed. In the spring of 1875 it became necessary to find another room for a chapel, the building which had been occupied having passed into the hands of a zealous Roman Catholic lady, who would not rent it for Protestant services. After diligent search for months, rooms were secured in a new building.

In the spring of this year an interesting Protestant movement was developed among the mountains of Asturias, at Allevia and some adjacent villages, about fifty miles from Santander, through the influence of certain poor basket makers who were accustomed to spend some months each year at Santander. During the previous summer they had

been led to attend the Protestant service there, had become much interested in the truth, and had returned to their mountain home to hold weekly meetings, reading the Bible and praying together, and thus spreading light in the midst of darkness.

It was reported from Santander, in 1876, that through the months of January and February the congregations were seldom less than from ninety to one hundred. On the 9th of April a church "of seventeen steadfast souls," the "First Evangelical church of Santander," was organized. The same month Mr. Gulick had the pleasure of dedicating their new chapel room, "plain and simple," but "well lighted and cheerful," and "capable of seating 120 persons." In August the number of members in the church had increased to forty, and about that time Protestant services were commenced at the village of La Cavada, fifteen miles from Santander, through the influence of an energetic woman, a member of the Santander church, who owned a house in that village and had returned there to live.

Mr. Gulick has felt much interest also in efforts at Bilbao, which place he has desired to see occupied as a station. There, as in other places, it has been found difficult to rent a room for chapel purposes, but in May, 1877, a room was secured, to be occupied after some repairs should be made. The work at Allevia has gone forward in the face of bitter opposition. A friend of the evangelical movement there rented a house for a chapel in December, 1876, which was dedicated in the evening, "three tin lamps throwing a dim light upon a company of about forty-five persons, who listened earnestly and with occasional sobs, but with some fear." A helper from Santander was placed there for a time and the congregation soon increased to about seventy; but there was ere long, also, increased and violent persecution. For want of means the place was soon without a stated *helper*, and the awakened people, in a time of great trial,

have been left "as sheep having no shepherd," though much needing a pastor.

Mr. T. L. Gulick, partly because of suffering seriously from ill health at Santander, after careful study of different localities, fixed upon Zaragoza, about two hundred miles southeast from Santander, as a second station of the mission, and removed to that place in February, 1876. This is not a new field for Protestant effort, but his going there was with the cordial concurrence of other Protestant agencies laboring in Spain. In June he was constrained by his Carlist landlord to leave the room that he had occupied as a chapel, and look for another place. This he found great difficulty in securing, as no one would rent a room for such a purpose; and when at length a room was found, there was much demonstration of ill will when it was first occupied by the Protestants. Yet the congregation rapidly increased, and in September, 1876, after the situation had been studied carefully, among those who called themselves Protestants, and after it had been explained to them that a *church* should consist of truly converted persons only, a new church was organized at Zaragoza, with seventy-five members from the old Protestant body and twelve new converts. Six members were added on the first Sabbath in January, 1877. In April, as the work prospered and numbers were increasing, the enemy seemed stirred to unwonted zeal in opposition; a colporter was thrown into prison and kept there for some days without any charge being preferred against him, the poor of the congregation were tempted in every way to return to the Papal fold, Protestant soldiers were threatened, and *commanded* to attend the Romish church and take part in its rites, and preaching in those churches assumed great violence against the Protestants.

Mrs. Gulick, aided by a very competent Protestant lady, has found much encouragement at meetings for women, in

her school of twenty-five pupils, in day schools also, and in the Sabbath-school. At each station of the mission — Santander and Zaragoza — the missionary was aided at the time of last reports by a native preacher, teachers, and some other helpers.

THE AUSTRIAN EMPIRE.

About the time that the mission in Spain was commenced, it was decided to undertake a work also in the Austrian Empire. This empire includes in its nineteen provinces a population of about 35,000,000, of different races, — German, Slavic, and Magyar. Most of the people are professing Roman Catholics, though in Hungary a majority (more than 3,000,000 out of the 5,000,000) are Protestants. In Bohemia and Moravia, also, there are some Protestant communities, and a yet smaller proportion of the Protestant element is found in German Austria. But the number of truly evangelical and pious pastors, even among the Protestants, seems to be very small, and they are embarrassed by their connection with state churches that are largely imbued with rationalistic sentiments, and indifferent or opposed to vital piety. Some evangelical agencies were at work in the empire. The Free Church of Scotland had established stations for effort specially among the Jews, at Vienna, Pesth, and Prague, and supported some evangelists; the United Presbyterians of Scotland made grants in aid to some worthy pastors and evangelists in northern Bohemia; the Continental Society of London aided the Reformed Church in a few places; the Moravian Brethren had stations in the same region; and the American and Foreign Christian Union had been represented for some years in Hungary by a colporter and a Bible woman. But with the exception of the northern parts of Bohemia, missionaries of the Board would find a clear field.

For this mission the Board secured, first of all, the serv-

ices of Rev. Henry A. Schauffler, son of Rev. Dr. Schauffler, so long and favorably known in connection with the missions in Turkey, and who had himself been for several years connected with the Western Turkey mission. He embarked from New York with his family, on his way to Austria, May 18, 1872. Rev. Edwin A. Adams and Rev. Albert W. Clark, who had been pastors of churches in Connecticut (Mr. Adams at North Manchester and Mr. Clark at Gilead), sailed from New York with their wives on the 5th of October following, and on the 6th of September, 1873, Rev. E. C. Bissell and wife also embarked from New York for the Austrian field, Mr. Bissell leaving a pastorate at Winchester, Mass. These brethren have met with many difficulties in their efforts to introduce a purer faith and a more vital piety among a people so generally under the influence either of Romanism or of a formal and dead, though Protestant belief. Yet they have also found much to encourage a confident hope that their efforts, and those of other faithful servants of Christ, will not be in vain.

Mr. Schauffler, after his arrival in Austria, devoted considerable time to a careful study of the situation before deciding upon a permanent station. Having fixed upon Prague, in Bohemia, as the first place to be occupied, he went there in October, 1872, and was joined on the 1st of November by Messrs. Adams and Clark; the brethren hoping to organize a station in German Austria also, at an early day. The welcome given to these missionaries by evangelical agents from abroad, and by a few among the Protestant pastors, was very cordial, and they sought to co-operate with and assist, while they hoped to be assisted by, the truly evangelical pastors and members of different churches — Lutheran, Reformed, or Moravian. They early became acquainted with Pastor Schubert, of the Reformed Bohemian Church, located at Krabschitz (about fifty miles from Prague, where he had established a boarding-school

for young ladies), and became deeply interested in him and his work, hoping that in this school, — a work of true faith, and built up from very small beginnings, — he might be laying foundations for “the Bohemian Mt. Holyoke.”

A German Bible class was very soon established at Prague, attended by a number of Catholics; religious services were begun in Bohemia; and there was labor with individuals and families. In the summer of 1873 the brethren reported decided progress in the way of finding openings for effort, and in the prospect, as they hoped, of obtaining truly Christian and reliable men as evangelists and helpers. A few months later a hall, or large room, was obtained and fitted up for meetings at Prague, and permission was obtained from the authorities to deliver “lectures” there on the Sabbath, — obstacles having been removed in ways recognized as truly providential. On the first Sabbath in December, 1873, they rejoiced greatly in holding the first Bohemian service in that hall, Pastor Schubert preaching. For a few weeks after this they felt much encouraged. The number of attendants increased until, on Sabbath afternoons, the hall was nearly filled with an intelligent and attentive audience, some coming from the Reformed Church, “disgusted with infidelity,” and some from among the Catholics. Mrs. Schauffler had also gathered a small Sabbath-school of Bohemian children, having the services of three young ladies from Pastor Schubert’s school as teachers.

In January, 1874, the brethren met with objections to their work at Prague from an unexpected quarter, perhaps arising from some misunderstanding, but which were very trying to their feelings. In February they felt constrained to request Mr. Bissell, then at Vienna, to meet with them for consultation. After some days of careful deliberation and earnest prayer, they came to the unanimous conviction *that it was best for Messrs. Clark and Bissell at once to com-*

mence a station at Innsbruck, in the Tyrol, and for Mr. Schaufler to remove to Brünn, in Moravia, leaving Mr. Adams alone at Prague. The brethren designated to Innsbruck arrived there early in March, and soon made arrangements for the sale and distribution of the Scriptures and other books in connection with a bookstore owned and managed by Protestant ladies, and formed plans for the employment of colporters and evangelists in different sections of the field. Mr. Schaufler rented a house in Brünn, a city of 80,000 inhabitants, and removed to that place April 4th. The service at Prague was continued, Pastor Schubert preaching every other Sabbath "with wonderful power," five other preachers aiding in the work from time to time, and the attendance becoming soon "quite steady and satisfactory."

The Annual Report of the American Board for 1874 states: "Letters from the brethren and sisters of this mission make it painfully apparent that the great prevalence of infidelity, the harmful influence of the Papal priesthood, and of unregenerate, irreligious pastors of Protestant parishes, utter spiritual deadness, and abounding immorality, render this field of labor not less trying than are those in pagan lands. Yet there is much encouragement."

The next year was one of some trials, but of progress also. The chapel at Prague was open the whole year for Bohemian preaching, Pastor Schubert either preaching himself or securing some one else to do so every other Sabbath, while an evangelist, employed by the mission, preached on the alternate Sabbaths, and once during each week. The attendance was from seventy-five to one hundred. A Sabbath-school, for Bohemian children, was also maintained in Mr. Adams's private apartments, and there were Tuesday evening meetings for the study of the Bible, attended by some twenty adults, and often a larger number of children.

At Brünn, Mr. Schaufler commenced private Bible ex-

position meetings on the 3d of May, attended at first by very few, but continued, with an increasing number, till interrupted by sickness and a period of rest, in September. They were resumed again the latter part of October, and continued to increase until "two rooms were filled on Sunday evening with about a hundred persons." A Sunday children's gathering, in Mrs. Schaufler's care, also increased so as to be "a constant wonder" to the missionaries. On the last Sabbath in January, 1875, notice was given that on the next Sunday evening the meeting would be held in a newly prepared hall in the old Moravian capital. This specially alarmed the clergy, and the missionaries were denounced before the police as dangerous persons, who enticed children into meetings, and scattered Protestant books through the schools. The police prohibited their doing anything to invade the rights of parents and teachers of school children, and forbade Mr. Schaufler's holding any meetings, public or private. Colporter work had been prosecuted also, and the district attorney brought action against Mr. and Mrs. Schaufler for violation of both the press law and the meeting law. It was successfully maintained, in defense, that the reading matter had not been given away, but lent, and that the meetings were of a legally private character; yet fines were imposed upon both the parties.

In the Tyrol, in consequence of the power and intolerance of the Romish Church, the most important sphere of labor continued to be in the book department. Religious services were, however, kept up on Sabbath afternoons, from the 1st of October, 1874, attended by a few persons who were specially invited, — mostly by printed cards, dated and signed, — in order to conform, as nearly as possible, to the stringent laws governing such meetings. Mrs. Clark had also a meeting for children Sabbath mornings. In August, 1875, Messrs. Bissell and Clark removed from Innsbruck to Gratz, where openings for Christian effort were *believed to be more promising.*

Coming forward now to the autumn of 1876, the condition of this mission field can hardly be presented better than by quoting again from the Annual Report of the American Board for that year, which states: "In no other mission field occupied by the Board are so great hindrances encountered to the dissemination of the truth, as in Austria. The utmost ingenuity of which Jesuit experience and craft are capable has been employed, to devise legal restrictions upon every possible form of evangelical effort from abroad. The missionary can enter no pulpit; and can hold no public service, to lecture or preach or read the Scriptures, without applying to the local authorities for a permission which they are at liberty to withhold. The giving away even of a tract may subject to a fine, and if the offense is repeated, to imprisonment, or exile from the country. Mr. Schaffler, at Brünn, has been absolutely prohibited from inviting even a half dozen Christian friends to his house to read the Word of God, and to sing and pray together, when there were many anxious for such a privilege. He was for a time allowed to give lectures on Bible themes, on pledging himself not to pray, or sing, or perform any other act of worship in connection with the lecture. But this privilege was afterwards refused at the common instigation of the Romanist priests and a Lutheran pastor. The principal charge against him was, that in a lecture just delivered he had *preached*, because he had set forth the power of the love of God to save men, and had applied the subject by wishing that his hearers might be influenced by that love.

"The local authorities having been thoroughly enlisted in aid of his enemies, Mr. Schaffler has been informed that he will not be suffered to engage in any religious work in Moravia or Silesia, and that, indeed, it will be useless for him to undertake such work anywhere in Austria."

Mr. Schaffler appealed, in 1875, from the decisions of local authorities to the higher authorities at Vienna, but no

decision had been reached. Yet Mr. and Mrs. Schauffler continued to be most happy in their work, having delightful intercourse with a small number of individual believers, seeing evidence of the workings of the Spirit, and finding among pastors of the Reformed Church one and another who seemed coming into more active sympathy with them and their efforts. In February, 1877, the long looked-for decision from the Ministry at Vienna was received, allowing the missionary to hold private meetings with invited guests, and also public meetings in accordance with the requirements of the law regulating meetings, but not allowing the attendance of children belonging to any church recognized by Austrian law, so long as they were bound by the law to attend school.

Mr. Schauffler, while greatly rejoicing in this decision, still thought it not best at once to commence public meetings, but at his private meetings — attended by invited persons — the attendance and the solemn, tender interest were soon reported as increasing. He has had also a weekly Bible class, and prayer meetings, and is able to mention quite a number of cases of apparently genuine conversion.

At Prague the work had met with less interruption than at other points, until near the close of the year 1875. Then complaints were entered against the missionaries for conducting schools and circulating reading matter contrary to law. The Sabbath-schools were given up; and then followed efforts for the suppression of all public services, supported by a complaint from the Reformed Consistory at Vienna, which claimed that, as Prague belonged to the parish of one of their pastors, no permission should be given for public services without that pastor's consent, — which there was no hope of securing. As a result, permission to hold lectures was withdrawn. Yet here, as at Brünn, the missionary found occasion to rejoice over cases of awakening to new religious views, and evidence that the Spirit of

God was reaching some minds and hearts. Private meetings were instituted, and continued up to the time of latest reports, the necessarily small attendance (an average of about forty-one, Sabbath mornings), being of such persons as felt real interest in the truth. At the prayer-meetings, several of which are held each week, there is manifested such a spirit of prayer, and of earnest consecration to Christ, as greatly to encourage the missionary. A native Bible woman has done much to bring women to the meetings, an evangelist labors faithfully at an out-station, and a bookstore, in which religious literature is for sale, has become a center of influence for good.

At Gratz every effort has been made to keep within the limits of the law, no public meetings being held, though individuals have been gathered by special invitation from the missionaries, and the gospel is preached to a few attentive listeners. A Sabbath-school was started, but was soon given up to avoid offense; something is done through colporters; meetings for prayer afford evidence of the special workings of the Spirit; and individuals here, as at the other stations, have come to the joy of a confident Christian hope. A letter just received from Gratz (January, 1878) announces that the local authorities have given the brethren permission to open a circulating library in connection with their bookstore. This is a privilege which they greatly prize.

There are many interesting facts in connection with the work in Austria which it has not been deemed expedient to publish. Hindrances have been many, and sometimes of a very trying character, but the brethren have seen much to encourage them, and have all along felt deep interest and abundant joy in their work, and a strong desire to see it liberally sustained and vigorously carried forward.

ITALY.

When the Board decided, in 1871, to enter anew upon missionary efforts in Papal lands, Italy was one of the fields to which the attention of the Prudential Committee was first directed. At the annual meeting in 1872 the Committee announced that they had devoted much time and thought to that field, and had gone so far as to designate an honored pastor in Wisconsin as the first missionary there; when "unexpected difficulties" constrained them to suspend for a time further movements in that direction. But the withdrawal of the American and Foreign Christian Union, and an earnest invitation from the Free Church of Italy to aid evangelistic operations which had been developed and sustained by the Union, led the Committee very soon to reconsider their decision, and early in 1873, Rev. W. S. Alexander, who had already gone abroad, expecting to join the mission in Austria, but taking Italy on his way, was authorized to remain there; and a grant was made to meet the emergency occasioned by the withdrawal of the Union. In view of conflicting opinions, the great variety of suggestions as to methods of labor, and the many difficulties obviously to be encountered, the Prudential Committee also requested Rev. H. N. Barnum, of the Eastern Turkey mission, then in the United States, but about to return to his field, to take Italy on his way, and confer with Mr. Alexander and other evangelical workers there, giving them and the Committee the benefit of his experienced judgment. Mr. Barnum spent four weeks in Italy, making careful inquiries, and made a valuable report. He found "more to encourage than he had anticipated," but "very formidable difficulties." The Committee also, in the summer of the same year, transferred Dr. L. H. Gulick from Spain to Italy, believing that his large missionary experience and his *practical wisdom* would be of special value there. He left *Barcelona* for *Florence* on the 26th of July.

It was then hoped that a class of young men would soon be gathered for theological study under Mr. Alexander, as the beginning of a permanent seminary ; but the health of Mr. Alexander, in the early winter, was not such as to warrant the undertaking on his part, and later, the uncertainties of the future had again become so apparent that it was thought not expedient to begin. As early as August, 1874, Dr. Gulick, after looking the ground over carefully, had come reluctantly to the conclusion that it was probably best for the Board to suspend further operations in Italy. To this conclusion the Prudential Committee were also constrained to come. In their Annual Report for 1874, the Committee, after presenting a review of the facts, summed up the case thus : " Briefly, then, it is in view of the limited amount of means and the limited number of men that the churches enable the Board to employ in the work in nominally Christian lands, and the importance of expending these means and locating these men where providential leadings seem to present the greatest promise of success ; in view of the many other evangelical agencies at work in Italy and the difficulty of finding a clear field for our methods of labor ; in view of the danger of unpleasant and undesirable interference with or interference from the work of others ; and in view of the expensiveness of work in Italy, growing out of the habits of the people as to self-support, and the readiness of others to furnish means, that the Prudential Committee deem it expedient to suspend their operations in that field." After some discussion, the Board concurred in this view, and adopted a resolution, without dissent, suspending the mission to Italy.

MEXICO.

The United States of Mexico, divided into twenty-two states and six territories, had a population, in 1860, of about 8,400,000. Only about 1,000,000 of these were of

pure European descent, while about 4,000,000 were Indians, and the rest, with the exception of a few thousand Africans, were of mixed origin, from Europeans, Indians, and Africans. The religion is nominally Roman Catholic, but there is among the better educated classes much of indifference and of skepticism, and among the lower classes a sad amount of ignorance and superstition. In 1860 religious liberty was proclaimed, and the way was thus opened, as it had not been before, for Protestant efforts, which were soon commenced by different individuals and by some missionary boards, specially the Methodist and the Presbyterian. When the American Board entered upon the work in Papal lands, Mexico was among the fields to which attention was soon drawn. Miss Melinda Rankin, who had been for some years conducting a work of much apparent promise, with its center at Monterey, in the state of New Leon, proposed to transfer that work to the care of the Board; and two young men just graduated from the Pacific Theological Seminary, Rev. J. L. Stephens and Rev. David Watkins, offered their services for a mission in Western Mexico.

NORTHERN MEXICO MISSION.

The work and the property at Monterey were transferred by Miss Rankin to the Board in 1873, but the hopes which were entertained respecting the mission have not been fully realized. The field was then occupied by one missionary only, Rev. John Beveridge. In January, 1874, Rev. E. P. Herrick and wife, and Miss Caroline M. Strong, all from Connecticut, joined the mission, and in March following, Rev. J. K. Kilbourn also, from Wisconsin. The health of Mr. Beveridge was not good; the character of the native helpers employed, the condition of the schools at Monterey, that of the church there, and of the churches in other places connected with the mission, were not satisfac-

tory; and there was not entire agreement among the missionaries as to the policy which should be pursued. In 1875, Mr. and Mrs. Herrick and Mr. Beveridge left the field and were honorably dismissed from their connection with the Board. Mr. Kilbourn and Miss Strong (in her school and among the women) labored earnestly, finding a sifting and weeding process very needful, but gradually bringing different departments of the work into a more hopeful state, while earnestly calling for much needed associates. But suitable persons ready to go to their relief were not found, and near the close of 1876, when prospects seemed brightening, severe trials came upon them. The teacher of the boys' school, a loved and trusted helper, was removed by death; Miss Strong was confined to her room by serious illness; both schools were broken up; and the congregation was reduced to a small number by prevailing sickness in the community. Miss Strong's health was continued to be such as to demand her retirement from the field, for a season of rest at least. Mr. Kilbourn felt that there were many promising indications, and that a brighter day might be near at hand if only reinforcements could be sent; but efforts to procure other missionaries were still unavailing, and in September, 1877, this mission was transferred to the Presbyterian Board, which had a mission in the vicinity, and could readily superintend the work at Monterey also.

MISSION TO WESTERN MEXICO.

Messrs. Stephens and Watkins, the young men already mentioned, left San Francisco in October, 1872, with Mrs. Watkins (Mr. Stephens being unmarried), and reached Guadalajara, a city of some 80,000 inhabitants, where it was decided to commence the work, on the 7th of November. They at once found friends among persons of influence, and were greatly encouraged by the interest manifested

in religious conversation and religious reading, and by "a wonderful spirit of inquiry among the people." The demand for the Scriptures, and for tracts, was soon quite extensive, and within a few months there were interesting cases of hopeful conversion. Of course the priests and their fanatical followers were bitterly hostile, and it was soon reported that six persons had been hired by priests to kill the missionaries. Mr. and Mrs. Watkins were stoned in the street by a company of men and boys, but at this outrage the whole city seemed indignant, and the Governor of the State, and the commander of the Mexican forces, with whom Mr. Stephens then boarded, were friendly and ready to afford protection.

The first year of the mission was very encouraging. In August, 1873, the brethren reported an almost entire cessation of abuse by Romanists, marked attention and kindness by many of the people, and many inquiring visitors. Mr. Watkins' house had become too small to accommodate their Sabbath congregation, and the Governor had expressed a hope that he could soon furnish them with a good building for their services. He had offered them their choice of the state churches, occupied by Romanists, but they declined to have these occupants ejected. In December there were at Guadalajara more than a hundred members in what was called the "Society of Reformed Catholics," and on the 25th of that month a Protestant church was organized, with seventeen members.

In November of that year, Mr. Stephens visited Ahualulco, a town of 5,000 inhabitants (of whom 2,000 were Indians) about ninety miles from Guadalajara. He was warmly welcomed by many; a room was provided in which he held meetings every evening; and for several days there was no disturbance. Then came a statement that the Indians, excited by the priests, intended to rush into the meeting and kill him; and more than one attempt to mur-

der him was prevented by the presence of an armed guard, furnished, apparently, by the sheriff.

So anxious were the people there to learn of Christ, that the two brethren thought it best to separate, and on the 2d of December Mr. Stephens again left Guadalajara to take up his residence at Ahualulco, where, for a time, he was greatly encouraged. He had never seen people so much interested in divine things, listening with rapt attention for an hour, and even two hours, as he preached to them the gospel, and eagerly purchasing Bibles, Testaments, and tracts. For the first few days after his arrival there were indeed manifestations of rude opposition; the doors were defaced, stones were thrown at the windows, etc.; but this soon passed away, and by the last of December he supposed he slept "as safely as in California."

The success of his faithful labors of love for about three months were far beyond expectation, and he seemed to have won the favor of a large portion of the people of Ahualulco. But this success infuriated the *cura*, and on the 1st of March he preached a most exciting sermon to the Indians there, in which he said, "It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please." The interpretation was such as he probably desired, and, as a Mexican paper stated, "At two o'clock A. M. on the 2d of March, the house of Mr. Stephens was assaulted by a mob, crying, 'Long live the cura; death to the Protestants.' They forced the doors and entered, destroying and stealing everything they found. Mr. Stephens was brutally assassinated, his head severed into several parts, and his body very much mutilated."

There was reason to suppose that much more than the murder of one man was intended by certain priests and their followers. Mr. Watkins believed that a man was appointed to take his life at the same time, but he was sus-

pected, and special precautions defeated his design. One of Mr. Stephens' converts was killed, some other Protestants were violently assaulted, and there were attempts at least, as was believed, to poison some. For a time Mr. Watkins and others felt that they were in great danger, though the Mexican President, Lerdo, declared his intention to do all he could for the protection of the missionaries and of religious liberty, and to secure the punishment of Mr. Stephens' murderers.

Mr. and Mrs. Watkins being left alone in the mission, and in very trying circumstances, it was felt to be specially needful that reinforcements should be sent as soon as possible, and Rev. G. F. G. Morgan, who was a classmate of Messrs. Stephens and Watkins in the Theological Seminary, sailed from San Francisco June 7th, and reached Guadalajara June 21, 1874. As all these brethren were of Welsh descent, some of the Welsh churches in this country felt their interest in the mission much increased by the murder of Mr. Stephens. A minister in Wales, Rev. John Edwards, was about this time reported to the Secretaries as willing to engage in the service of the Board, and he also was appointed to this field. Mr. Morgan did not remain long in Mexico, but Mr. and Mrs. Edwards joined Mr. and Mrs. Watkins in April, 1875, and are still at Guadalajara.

The assassination of Mr. Stephens, and other evidences of hostility, caused much fear among the people, many were prevented from attending Mr. Watkins' services, and the schools of the mission were reduced "to a nominal figure." Yet in August following, the average Sabbath congregations were reported as from seventy-five to ninety; there was much interest in the study of the Bible; some believers became active in efforts to spread the knowledge of the truth; and in December, 1874, fifty-six adults were added to the church at Guadalajara, many of them from *Ahuatlulco*.

During the year 1875, affairs in Mexico were in a condition by no means pleasant, as indeed they have been from that time to this. In March, persecution was reported as increasing, and in July, bands of cruel revolutionists, governed by priestly influence, sometimes led by a priest in person, were found robbing and killing men of liberal ideas, with the war cry, "Let religion live, and death to the Protestants." Yet at this time there was at least one earnest, self-sustained laborer among the Protestants, going from place to place, distributing books and tracts and preaching Christ, and in July, twenty more adults were admitted to the church. In December the number of members was one hundred and ten, and in August, 1876, it had risen to one hundred and fifty. Mr. Watkins, earlier than this, could mention more than one hundred and seventy cities, towns, "ranches," "pueblos," and "haciendas," where more or less persons were found ready to declare themselves Protestants, or at least very friendly to the truth and the labors of the mission helpers. There had been, however, some cases of sad defection.

At this time — August, 1876 — ill health rendered it needful for Mr. and Mrs. Watkins to leave Mexico for a season, and Mr. and Mrs. Edwards have been alone in the mission since that time. Opposition, difficulties, and dangers have continued, with encouragements. In December, 1876, the missionary had been constrained to discontinue some of the meetings because of the excited state of the people, but in April following he wrote, "There is no room for those that crowd to hear the word, and multitudes do not come for want of room." A native preacher and teacher was then doing good service at Ahualulco, and his school there was promising. In August, 1877, Mr. Edwards reported forty-five additions to the church during the previous year, but they had been constrained to cut off several members. The whole number of members was then

one hundred and seventy-five. In November, 1877, five adults were baptized at Ahualulco, and at Guadalajara the church continued "to increase in numbers and to grow in grace." Opposition and persecution were still violent. Details are given respecting one recent case of the deliberate murder of a Protestant, and Mr. Edwards states: "I could mention many more cases of suffering and trial for the cause of Christ; such as many losing their employment, driven from their houses, looked upon as the filth of the earth and the offscouring of all things by their own families; and, in the pueblos, one having his house burnt because he spoke of Jesus instead of Mary; another stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third shouted after — 'Death to the Protestant,' — because he read the Bible to his family and others who would listen to him; four persons, because they possessed a Bible, leaving their homes at midnight under cover of darkness to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons that had them. . . . All this serves to show the unchristian spirit of the Romanists, and their malignant enmity towards the true Christians, as well as the fortitude, the patience, and the constancy of the latter."

Thus the experience of missionaries of the Board coincides with that of other Protestant laborers in Papal lands, showing conclusively that religious liberty is not yet established in such lands with the approval of the Papal priesthood; that that priesthood is by no means ready to oppose the views of Protestants simply by a more earnest presentation of what they claim to be the truth; that in no portions of the unevangelized world is the preaching of the simple gospel of Christ likely to encounter more deter-

mined opposition than in countries decidedly Roman Catholic; that in no other lands is that opposition, when not held in check by civil authority, more likely to proceed to murderous violence; that in no other lands do faithful Christian laborers, whether missionaries or native converts, more obviously "stand in jeopardy every hour;" and that no other laborers have more occasion to call upon Christians everywhere to remember them in their prayers, that they "may be delivered from unreasonable and wicked men," and that in their fields "the word of the Lord may have free course and be glorified."

On the other hand, it is obvious that in some such lands, notwithstanding the ignorance and superstition, the irreligion and immorality which so much abound, there are many who, but for the influence of the priests, would welcome the preaching of a purer faith, and would soon receive the truth in love. In Spain, the two missionaries have already about one hundred and fifty members in their churches; in Western Mexico probably not far from two hundred have been baptized; and in Austria, though no churches have been organized, the brethren rejoice greatly in the evidence of true conversion given by a goodly number of individuals. There is much to encourage, and much reason why the missionaries should call earnestly, as they do, not only for reinforcements in their several fields, and for all needed pecuniary aid, but for the support of warm Christian sympathy and of hopeful, earnest prayer.

The American laborers now employed by the Board (January, 1879) in Papal lands are the following:—

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REV. WILLIAM H. GULICK,	Santander.
MRS. ALICE GORDON GULICK,	"
REV. THOMAS L. GULICK,	Zaragoza.
MRS. ALICE WALBRIDGE GULICK,	"

Mission to Austria.

REV. H. A. SCHAUFFLER,	Brünn.
MRS. CLARA E. SCHAUFFLER,	"
REV. A. W. CLARK,	Prague.
MRS. NELLIE M. CLARK,	"
REV. EDWIN A. ADAMS,	"
MRS. CAROLINE A. P. ADAMS,	"

Mission to Western Mexico.

REV. DAVID F. WATKINS,	Guadalajara.
MRS. EDNA M. WATKINS,	"
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OF THE

MISSIONS OF THE AMERICAN BOARD

IN

TURKEY.

Written

BY

REV. S. C. BARTLETT, D. D.

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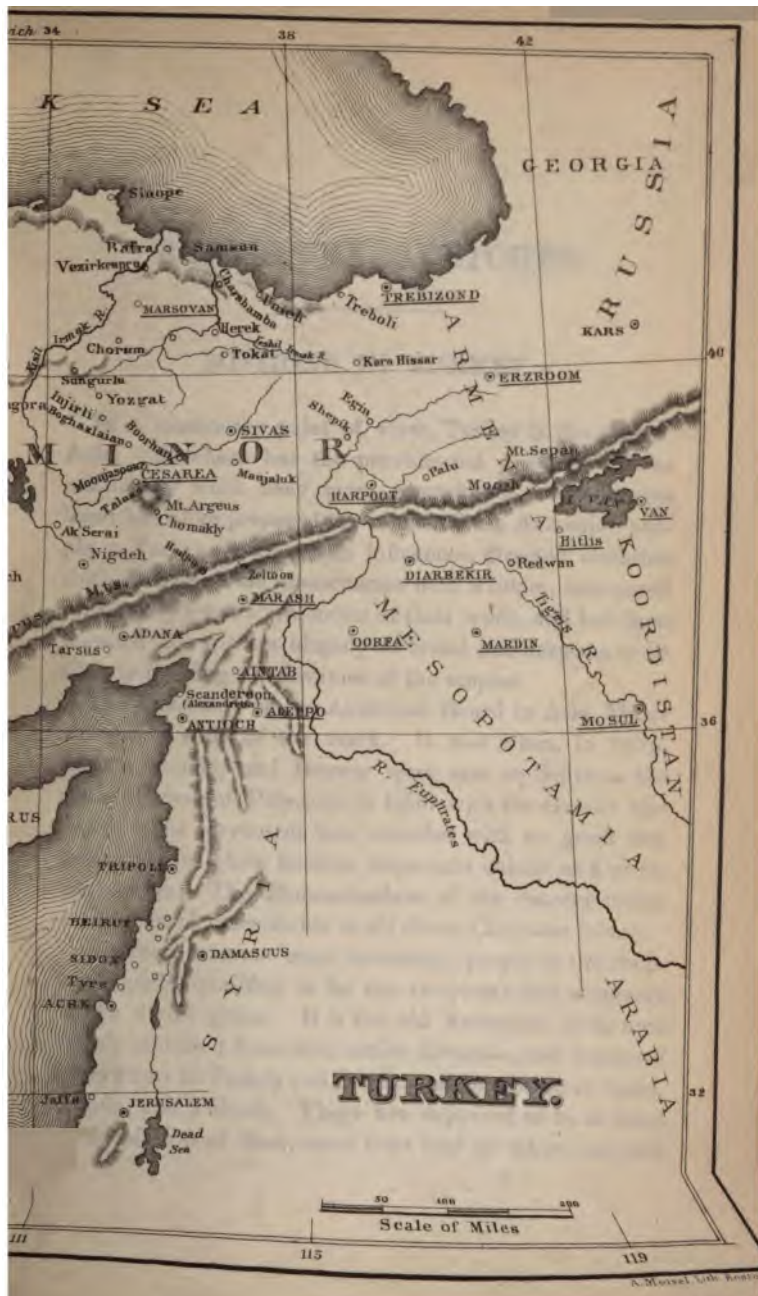
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IN a missionary point of view, Turkey is the key of Asia. Nowhere has the providential guidance of the missionary work been more remarkable. The divine hand has alike prepared the minds of the Armenian people in Turkey for Christian influences, directed attention thither, blessed the missionaries with wisdom, interposed continually for the protection of their work, and led them forward to a success already so broad and deep, as to be silently molding the destinies of the empire.

The first effort of the American Board in Asia Minor was quite wide of the mark. It was when, in 1826, Messrs. Gridley and Brewer were sent to Smyrna, the ancient home of Polycarp, to labor with the Greeks and Jews. The movement was attended with no great success, and the place became important chiefly as a printing station. The Mohammedans of the country meanwhile seemed inaccessible to all direct Christian labors.

But there was one most interesting people in the country, signally qualified to be the recipients and almoners of the divine grace. It is the old Armenian race, now widely scattered from their native Armenia, and dispersed everywhere in Turkey and Persia, and found even in India, Russia, and Poland. There are supposed to be at least three millions of them, more than half of whom are said

to be in Turkey. They are a noble race, and have been called "the Anglo-Saxons of the East." They are the active and enterprising class. Shrewd, industrious, and persevering, they are the bankers of Constantinople, the artisans of Turkey, and the merchants of Western and Central Asia. The nation received Christianity in the fourth century, and had a translation of the Scriptures made in the year 477 A. D., which is still extant and profoundly venerated, though now locked up, with many other religious works of theirs, in a dead language.

The Armenian church is a body as marked as the Roman Catholic or Greek church, strongly resembling them in deadness and formalism. Its head is the Catholicos. It holds to transubstantiation, invokes the saints, enforces confession and penance, teaches baptismal regeneration, priestly absolution, and the merit of good works, observes fourteen great feast days, one hundred and sixty-five fast days, and minor feasts more numerous than the days of the year. It has nine grades of clergy, some of whom are obliged to be once married, and performs all church services in the ancient Armenian, not one word of which is understood by the people. For purposes of persecution, as well as government, the Patriarch had, until recently, almost despotic power. But there are hopeful features even about this fossilized church. It openly adhered to the Christian name and profession under centuries of persecution and oppression. It regards the Word of God with almost unexampled reverence, so that when the Armenian is once convinced that any proposition is contained in the book he has learned to kiss at the altar, that is to him an end of all controversy. Another hopeful circumstance, directly connected with this, is that the errors of doctrine and practice with which the church is

incrusted round, have never been fixed by any decree of council. Their standard of moral purity is also said to be immeasurably above that of the Turks around them, and they have a conscience which can be touched and roused. The enterprising character of the race, their wide dispersion, their preservation of the sentiment of national unity, and their acquaintance with the languages of the lands of their residence, render them a people of great promise for missionary purposes in those several lands.

A singular coincidence of judgment fixed the attention of the American Board upon this race. The missionary Parsons, on his first visit to Jerusalem, in 1821, encountered some Armenian pilgrims, whose interesting conversation drew from him the suggestion of a mission to Armenia itself. "We shall rejoice," said they, "and all will rejoice when they arrive." Mr. Fisk soon after wrote from Smyrna to Boston, recommending the measure. But before a word was heard from either, intelligent friends of the Board at home had urged the same proposal. At Beirut, Syria, among the earliest converts were the Armenian ecclesiastics (in 1826), two of whom, Bishop Dionysius and Krikor Vartabed, had traveled extensively in Asia Minor, and resided once in Constantinople. These brethren assured the missionaries that the minds of the Armenian people were wonderfully inclined towards the pure gospel, and that should preachers go among them, doubtless thousands of them would be ready to receive the truth. They themselves wrote letters to their countrymen, which excited no little attention.

During a dozen years or more, already, the British and Russian Bible Societies had put in circulation several thousand copies of the Scriptures in the ancient Armenian

tongue, which were widely distributed in Turkey, and could be understood by the teachers and higher clergy; and at length they printed the New Testament in Armeno-Turkish and modern Armenian, intelligible to all who could read. Another important link in the chain of influences was the letter of Dr. King to the Roman Catholics, written on leaving Syria, and stating the reasons why he could not be a Papist. This letter, translated by Bishop Dionysius, and forwarded in manuscript to certain prominent Armenians in Constantinople, produced an extraordinary effect. A meeting was held, its Scripture references examined, and the determination adopted to do something to purify the church. One immediate effect was a training school for priests. At the head of it was placed Peshtimaljian, a profound scholar, a theologian, and a humble student of the Bible — a sort of oriental Melancthon, even in his timidity. For while steadily exerting an evangelical influence, and silently guiding his pupils into new paths of inquiry, he was alarmed when he saw them joining the evangelical movement; and though at length he gained firmness enough to encourage their course, it was only on the year of his death that he openly declared his position. All the first converts at Constantinople were from his alumni.

In 1829 the Prudential Committee prepared the way, by the exploring tour of Messrs. Smith and Dwight among the Armenians; and two years later the noble Goodell began his work at Constantinople, to be followed in due time by the admirable band of associates, Dwight, Riggs, Schauffler, Schneider, Hamlin, Bliss, Powers, Pratt, Wheeler, and others, whose names are as household words in the churches. Their firmness, fidelity, and wisdom have been the theme of frequent

commendation from foreigners in public as well as in private life.

The first missionaries, Goodell and Dwight, seemed compelled, by the circumstances of the case, to reach the people, at first, chiefly by means of schools and the press.

The several translations of the Bible, — Armenian, Armeno-Turkish, Osmanli-Turkish, Hebrew-Spanish, Hebrew-German, and finally Bulgarian, — and the various other books which they and their coadjutors have gradually sent forth, till they amount to a great body of literature, proved in due time to be the planting of siege guns, and the unlimbering of heavy artillery.

When Mr. Goodell called upon the Patriarch to seek his co-operation in establishing popular schools on an improved plan, that blandest of Orientals promised to send schoolmasters to learn the new method, and assured him of a love for the missionary and his country so profound, that if Mr. Goodell had not come to visit him, he must needs have gone to America to see Mr. Goodell! The one assurance meant as much as the other. The Patriarch promised again and again, but never moved till he moved in opposition. For nearly two years the missionaries gained little access to the Armenians. But God brought the Armenians to them.

The dawn of hope began in January, 1833, when young Hohannes Der Sahagyan came to open his heart. Some years before his father had bought a cheap copy of the New Testament, which the young man read and pondered, and compared with the principles and practices of his church. Then he joined the school of Peshtimaljian, where his inquiries were encouraged and aided. He was joined by his friend Senekarim, and for two years and a half they were seeking and praying together for

light, unable to grasp the great and simple doctrine of salvation by grace alone. At length a hostile report turned their attention to the missionaries, and to them they went, first Hohannes, and afterwards both together, saying, "We are in a miserable condition, and we need your help. We are in the fire; put forth your hands and pull us out." They soon found peace in believing, and became active laborers for the truth. From that point there appeared tokens of the constant presence of the Holy Spirit among the people. Opposition was speedily aroused, the school broken up, and for a time the press was stopped at Smyrna. But the good work went on. The number of attendants at Mr. Goodell's weekly meeting, and of visitors at the houses of the missionaries, steadily increased, and their errand was to talk of the way of salvation. The Bible was eagerly sought for, and the disposition to talk on religious subjects spread through the city, the suburbs, and the villages on the Bosphorus. In every circle there were found defenders of the truth, and occasionally a sincere believer. An influence was abroad which Mr. Goodell characterized as a "simple and entire yielding of the heart and life to the sole direction of God's Word and Spirit." Evangelical sermons began to be heard from the priests.

The missionary force was increased. A high school was opened at Pera, and stations occupied at Broosa and Trebizond. A school for girls — a novel thing in Turkey — was opened at Smyrna. The missionaries steadily pursued the policy of disseminating the truth, without making attacks upon the Armenian church. Still, opposition was more and more aroused, but was either frustrated or overruled to the furtherance of the mission. Then the wealthy bankers of Constantinople determined

to crush the high school. To provide a substitute, they founded a college in Scutari, and remodeled the national school in the quarter of Hass Keuy, which they committed to the supervision of a great banker residing there. In breaking up the high school, the vicar who conveyed the message unwittingly informed the boys for the first time that the sign of the cross is not enjoined in the Scriptures. And when Hohannes Sahagyan was suddenly removed from his school of forty, to the amazement of all concerned, he was engaged by the banker of Hass Keuy to take charge of that school of *six hundred*. Every effort was made to shake the banker's decision, but though he had never been known as favoring the evangelical cause, he was perfectly firm; and so Sahagyan was advanced to a post of far greater influence and freedom, which he held for two years with marked success.

The year 1839 witnessed a deep-laid plot for the expulsion of Protestantism from the land, suddenly overthrown by the providence of God. The enemies of the mission had enlisted some of the Sultan's chief officers, and even gained the ear of the Sultan himself. Sahagyan and two other persons, a teacher and a converted priest, were arrested, imprisoned, and, with much personal cruelty, banished. The mild Armenian Patriarch was deposed, and his place filled by a man of violence; bulls were issued by both the Greek and Armenian Patriarchs, prohibiting the reading or possession of all missionary books, and even all intercourse with the missionaries. Long lists of heretics were made out, and the storm seemed about to descend in its fury, when the hand of the persecutors was arrested by the hand of God. The rebellious Pacha of Egypt was the instrument of rescue. The Sultan, with his broken army, was suddenly forced

to call on the Patriarchs for several thousand recruits. Then came the utter defeat of his army, the death of the sultan before he heard the tidings, the surrender of the whole Turkish fleet, the succession of the boy Abdool Medjid to the throne, and the threatened dissolution of the Turkish empire. The persecution was effectually stayed. By a remarkable providence, the young Sultan, unsolicited by his people, granted them a charter of civil protection and religious liberty.

The commotions concerning the missionaries gave them publicity, and brought inquirers. In 1840 Messrs. Dwight and Hamlin visited Nicomedia, where, two years before, Mr. Dwight had found a little company of believers who had been led to the truth by a copy of the Dairyman's Daughter, and other printed tracts. While here a merchant from Adabazar was induced, by the warning letter of the patriarch, to come and visit them. The report and the tracts with which he returned to Adabazar were the beginning of a good work; and when, in the following year, Mr. Schneider, in response to repeated invitations, visited the place, he found there already a little band of converted men. In 1843 a young Armenian, who had embraced and renounced Mohammedanism, was publicly beheaded in the streets of Constantinople. But this event became the occasion on which the English ambassador, supported by the ministers of France, Prussia, and Austria, extorted from the sultan a written pledge that no person thenceforward should be persecuted for his religious opinions. The British ambassador declared the transaction to be little less than a miracle. And though the pledge has been often evaded and violated in practice, it stands as a great landmark in the religious history of the empire. The Patriarch himself, two years later,

made a fixed attempt to violate this guaranty, which redounded speedily to the establishment of the faith. He issued a sentence of excommunication against all adherents of the new doctrines, which was accompanied by scenes of shocking violence in the chief cities of the empire. Christians were stoned in the streets, unjustly imprisoned, ejected from their shops, invaded and plundered in their houses, bastinadoed, and abandoned by their friends. It marked an era in their history. For after meekly and nobly enduring this protracted abuse, they were, by the resolute efforts of the foreign ambassadors, headed by Sir Stratford Canning, taken forever from under the patriarch's jurisdiction, and organized into a separate Protestant community. On the 1st of July, 1846, was formed at Constantinople the first Evangelical Armenian church in Turkey, with a native pastor; and during that summer similar churches were formed in Nicomedia, Adabazar, and Trebizond.

The enemy had overdone his work. The excommunication was a blunder; for it founded four Protestant churches the first year. And the previous measures had been equally blundering. For, remarkable as was the spirit of inquiry among the Armenians, it had been vastly increased by the measures taken to put it down. The enemies of a pure gospel had done an immense amount of gratuitous advertising almost from the first. The Romish Patriarch had (in 1836) tried his hand at a public denunciation of the missionaries and their books. Four years later, the Armenian Patriarch had issued a "bull," followed in a fortnight by a bull from the Greek Patriarch, both of the same description, and by an imperial firman apparently re-enforcing them, and in another six weeks by still another Armenian

bull, with terrific anathemas. A Patriarchal letter had been sent to Trebizond in 1840; and in January, 1846, two successive and still more furious anathemas had been issued by the Patriarch in his official character, with the lights extinguished, and a vail before the altar, whereby the adherents of the new gospel were "accursed, excommunicated, and anathematized by God, and by all his saints, and by us." They were printed, and sent to all the churches. For six months continuously was this anathema kept dinning every Sabbath in the ears of the faithful, till cursing grew stale. The final excision that year (July) was read in all the Armenian churches.

So much thundering sent many flashes of light through the dark. The Patriarch had better facilities for advertising than the missionaries. He unquestionably sent them a multitude of inquirers. Thus his letter of warning brought the merchant of Adabazar to Messrs. Dwight and Hamlin at Nicomedia for information; and he it was who carried back the Testament and tracts that began the good work there. Many an inquirer came to ascertain personally of the missionaries whether the stories were true that the Americans were a nation of infidels, without church or worship.

When the Patriarch had hurried Bedros, the vartabed, out of the city for his Protestant tendencies, the vartabed had gone distributing books and preaching throughout the whole region of Aleppo and Aintab. When he had sent priest Vartanes a prisoner to the monastery of Marash, and then banished him to Cesarea, Vartanes had first awakened the monks, and then preached the gospel all the way to Cesarea.

The missionaries wisely availed themselves of this

rising interest, in tours for preaching, conversing, and distributing religious treatises. Messrs. Powers, Johnston, Van Lennep, Smith, Peabody, Schneider, Goodell, Everett, Benjamin, pushed forth to Aintab, Aleppo, Broosa, Harpoot, Sivas, Diarbekir, Arabkir, Cesarea, and various other places, through the empire.

They soon found that they were in the midst of one of the most extraordinary religious movements of modern times, silent, and sometimes untraceable, but potent and pervasive. In every important town of the empire, where there were Armenians, there were found to be, as early as 1849, one or more "lovers of evangelical truth." But it was no causeless movement. The quiet working of the "little leaven" was traceable almost from its source by indubitable signs. It was a notable sight to see, when, in 1838, the vartabed and leading men of Orta Keuy, on the Bosphorus, where the missionaries first gained access to the Armenians, went and removed the pictures from the village church. It was a notable thing to hear, when, in 1841, the Armenian preachers of Constantinople were discoursing on repentance and the mediatorial office of Christ. It was another landmark, when, in 1842, the fervor of the converts not only filled the city with rumors of the new doctrines, but, after a season of special prayer, held in a neighboring valley, sent forth Priest Vartanes on a missionary tour into the heart of Asia Minor. A still more significant fact it was, when, in that year and the next, the Armenian women were effectually reached and roused, till family worship began in many a household, and a Female Seminary at Pera became (in 1845) a necessity. The brethren had observed the constant increase of inquirers, often from a distance, and they had found, even in 1843, such

a demand for their books as the press at Smyrna was unable fully to supply. In many places, as at Nicomedia, Adabazar, and Aintab, books and tracts began the work.

The preaching services at Constantinople would be occasionally attended by individuals from four or five other towns, and at Erzroom one Sabbath (February, 1846) there were attendants from six different places. The Seminary for young men at Bebek (a suburb of Constantinople) drew visitors from great distances, and from all quarters, as far as Alexandria, St. Petersburg, and the Euphrates. The native brethren also had been engaged in disseminating the truth, and the first awakenings at Killis, Kessab, and Rodosto, for example, were due to their labors. And thus, though the movement rolled on at last with great power and speed, the preparation had been long and broad. Yet not without abundant and fierce opposition. Indeed, the resistance was so common, sooner or later, that it gives only a glimpse at the facts, to tell how, even at Constantinople, the brethren and one of the missionaries were once pelted with stones; how the little band at Nicomedia were at times compelled to hold their worship, somewhat like the early Christians and the Covenanters, in distant fields, and even after religious liberty was proclaimed, were abused in the streets, and had their houses stoned; how, at Adabazar, a Protestant teacher was put in chains and in prison; how at Trebizond the very women attacked with stones two of their own sex, as they returned from the preaching, and the husbands who protected their own wives were thrown into prison and the stocks, like Paul and Silas of old; how the mob at Erzroom burst into the house of Dr. Smith, and destroyed his books and furniture; and how, in 1847, Mr. Johnston

was expelled from Aintab by the governor, and stoned out of town by Armenian school-boys and teachers, although the very next year Aintab became the seat of a church that grew with singular rapidity, and a great centre of Christian activity. These things died out only by degrees; not until after the Sultan had issued his firman, first (in 1850) placing the Protestants on the same basis with other Christian communities; and again (in 1853) placing his Christian subjects on the same level with Mohammedans before the law; and yet once more (in 1856) granting full "freedom of conscience and of religious profession;" not until long after three Patriarchs, Stepañ, Hagopos, and Matteos, had tried each to outdo his predecessor in severity, and the third of them had (in 1848) been deposed for financial frauds.

It was in the year 1849 that the missionaries, with five native pastors ordained already, and with the clear recognition of the broad fields now white for the harvest, adopted a Report, setting forth to the native Christians the great duty of supporting their pastors and religious institutions, relieving the missionaries for other fields, and themselves engaging "in the further extension of the truth." Next year they turned and asked the home churches for twelve more missionaries, to oversee this wonderful uprising. For several years in succession the Board repeated the call for "twelve more missionaries." For two years six only answered. "From every part of the land," wrote Mr. Dwight, in 1853, "there comes to us one appeal, 'Send us preachers, send us preachers;'" and Mr. Schneider wrote home, "I almost fear to have the post arrive." Six other laborers responded in 1854; and next year came the urgent call for "seventeen," to meet the great emergency.

The Crimean war for three or four years agitated the nation and the nations. But the spiritual reformation rolled on ; it was a mightier and a deeper force. It was impossible for the missionaries to keep pace with the calls. The wonder is, that they could accomplish so much as they did. At one time (1855) they hurried five young students into the ministry before their studies were completed. But they felt and wrote that they were losing opportunities all the time. And they were right. Humanly speaking, it seemed as though with a sufficient missionary force the Armenian element of Turkey could have been carried everywhere by storm.

From this time forth the enterprise became too broad even to trace in this rapid way. If the whole movement shall ever be suitably recorded, the history of *this* reformation will be second in interest to no other that ever has been written. There are scores and scores of villages, each of which would furnish materials for a volume ; and multitudes of cases that recall the fervor, faith, and fortitude of apostolic times. Let us hope that they may find their adequate historian. For the present we can only refer to the contemporary pages of the Missionary Herald.

The breadth of the movement began also to demand new missionary centres. The book depository, which had been on the north side of the Golden Horn, planted itself boldly (1855) in the heart of Constantinople ; and six or eight boxes of books might be seen at a time, marked to "Diarbekir," "Arabkir," "Cesarea," "Aintab," and so on. The Seminary proved inadequate to the demand for preachers and teachers, and the organization of other seminaries about this time at Tokat and Aintab, indicated the time as not distant when there

should be three missions, instead of one, in Asiatic Turkey. Indeed, Mr. Dunmore was writing, in 1857, that "forty men" were needed at once, as teachers and preachers around Harpoot; and Dr. Hamlin was urgently pressing the wants of the Bulgarians in European Turkey.

One of the most delightful instances of Christian magnanimity was displayed in England about this time. The financial troubles of 1857 in America had embarrassed the Board, and threatened serious embarrassment to this mission. Noble Christians in England, of all Evangelical communions, including ministers of the Church of England, came at once to the rescue. They formed the "Turkish Missions Aid Society," invited Dr. Dwight to present our cause in England, and raised money thenceforward, not to found missions of their own in Turkey, but to aid ours. At an anniversary of the Society in 1860, the Earl of Shaftesbury crowned this magnanimity of deeds by an equal magnanimity of words. He said of our missionaries in Turkey, "I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure Evangelical truth of the men who constitute the American mission. I have said it twenty times before, and I will say it again, — for the expression appropriately conveys my meaning, — that they are a marvelous combination of common sense and piety."

II

At this point, the enterprise, like a Banyan tree, changed its branches into new roots, and henceforth was reported as the Western, Central, and Eastern Turkey missions. The main feature of interest became that of sure but gradual growth.

4

✓ The Western Turkey mission-field covers a region of singular historic interest. It includes alike the field of Troy and of the "Seven Churches." It probably saw the origin both of the Iliad and the Odyssey, and of the Apocalypse and the fourth Gospel. In its north-western portion flows the little river Granicus, where Alexander first defeated the Persian armies, and in its south-western part lies the once world-renowned seaport of Miletus, where Paul made his affecting speech to the elders who had come from Ephesus, that seat of the marvelous temple of Diana, and of the church of the "Ephesians." The poor little village of Isnik, too small for a mission station, is all that remains of the Nicæa, famous for the Nicene Creed, framed in a council where Constantine presided—a city long the bulwark of Constantinople against the Turks, then the capital of the Sultan Solyman, and afterwards retaken by the first crusaders. The centre of missionary operations is the great city of unparalleled site and matchless harbor, rebuilt by Constantine, the object of six captures, and more than twenty sieges, the ignis fatuus that turned the first Napoleon towards Moscow rather than St. Petersburg, the long-coveted treasure of the Russian czars, and the place of five great Christian councils. Broosa, another of our stations, is at the ancient capital of the Ottoman empire; and its castle is said to commemorate the time and the work of Hannibal the Carthaginian. Nicomedia, still another station, was once the capital of the Bithynian kings, the home of Diocletian when he ruled the Eastern empire, and the place where poison ended the life of Hannibal. One of the stations last occupied, Manissa, is the old Magnesia, where the two Scipios defeated Antiochus the Great, and won for Rome the empire of the East.

In this region, covered thick with historic associations, the twenty-four churches, with their thousand members, their twenty-nine pastors and licensed preachers, and their forty-five hundred enrolled Protestants, only indicate the deep under-current of influence now at work. A considerable body of missionaries are still furnishing the original forces. The press pours forth some fifty thousand volumes and thirty thousand tracts a year, in six different languages, including the English. Two "Evangelical Unions" of native churches and pastors have been formed, and the churches contribute already to Christian objects four thousand dollars a year. A theological seminary, and a ladies' boarding-school, now at Marsovan ; two other girls' schools ; training classes at Broosa and Sivas ; Robert College, the indirect child of the mission, now looking out conspicuously over the Bosphorus, with its hundred and eighty students of seventeen different nationalities ; and last, not least, a band of lady missionaries finding their way into the homes and hearts of their sisters, — these are some of the influences unfalteringly at work in the heart of the Turkish empire.

The Central Turkey mission numbers among its thirty stations and out-stations Antioch, the old "Queen of the East," long the chief city of Asia, if not of the world, then the residence of Syrian kings, and afterwards of Roman governors, the place where "the disciples were first called Christians ;" Aleppo, which succeeded Palmyra in the trade between Europe and the East, still the commercial centre of Northern Syria ; Oorfa, a traditional "Ur of the Chaldees ;" and Tarsus, where Paul was born, and Alexander nearly died. Here twenty-two churches comprise eighteen hundred members, and average congregations of more than five thousand persons.

with eight thousand registered Protestants. A theological seminary, with thirty-seven students, at Marash; two female seminaries; eighteen hundred and forty communicants in twenty-two churches, some of which carry all their own expenses, while the whole body contribute six thousand dollars in gold for Christian charities; eight thousand registered Protestants; nineteen pastors and preachers; an Evangelical Union, courageous enough to plan a Christian college, and to gain pledges from their own churches of nine thousand dollars for the purpose; a strong staff of lady missionaries working most hopefully among their sex; and a general diffusion of light among both Armenians and Mohammedans, which no figures can display,—indicate a hold of the gospel in this region so strong as to raise the question of “closing up the proper missionary work in Central Turkey at no distant day.” An amount and variety of active Christian effort has been put forth here, and a long-continued religious agitation awakened from such centres as Aintab and Marash, which no one can understand, except as he traces back the letters of the missionaries for the last fifteen years. The history of all the commotions at Aintab, from the time when Mr. Johnston was stoned out of town to the time when it has become the seat of two self-supporting churches, with native pastors and near five hundred members, surrounded by a cluster of thirteen out-stations, containing nearly four hundred more church members, would require a volume. The whole course and working of the mission are far too remarkable to be dismissed in this summary way. There is a wide-spread expectation of a coming change, of which the two hundred and twenty members admitted to the churches during the last year are but the few drops before the shower.

The Eastern Turkey mission deserves special mention for the method and rapidity of its achievements. Coming later, for the most part, than the other divisions of the Turkish missions, it was enabled to build on their foundation and profit by their experience. Its methods have been largely the same which were employed in Turkey from the beginning, and specially and powerfully developed in the central mission, but perhaps still more concentrated here. We have also the advantage of a very full narration from the chief actors in the scene. Their vigorous and invigorating work, novel not so much in conception as in execution, bids fair to mark an epoch in the history of missions. The territory includes, at Mosul, the site of Nineveh, and in ancient Armenia, probably the cradle of the human race. The gospel is carried to the region of "the Fall." One portion of this territory, the Harpoot mission field, has been the scene of a most interesting and remarkable experiment. About fourteen years ago, Messrs. Wheeler and Allen, with their wives, entered on this field, followed, after two years, by Mr. H. N. Barnum and his wife. The region committed to them was somewhat larger than Massachusetts, containing twenty-five hundred villages, and a population of five hundred thousand persons. These brethren went with the determination to introduce a self-supporting, self-propagating religion; to offer Christianity "as a leaven," and not as a "leavened loaf;" to confer privileges which in the reception should test the self-denial of the recipient. They adhered to three fundamental, and, as they thought, apostolical principles: First, to "ordain elders in every church," giving a pastor from among the people to every church at its formation; Second, to leave each church to choose its own pastor,

make its own pecuniary engagements with him, and assume the responsibility of fulfilment. Temporary aid might be granted, to the amount of one half the salary, to be reduced each year, and in five years to cease. The third principle was to make the churches at once independent of missionary control.

These points were not carried without a hard struggle, and often bitter opposition. It took seven years to bring the church at Harpoot up to the entire support of its pastor. All their firmness, patience, ingenuity, and energy were taxed to the utmost; but they carried it, and the next three were made self-supporting more easily than that one. They determined in like manner to do for the people in all respects only just what would enable them to do for themselves. They put upon them nearly the whole cost of their church edifices. In their schools they taught no English, to tempt their young men into foreign employments. They insisted that their converts, even those who pointed to their gray hair in remonstrance, should learn to read the Bible, and that those who had learned should go and teach others, especially their wives. After the schools were fairly under way they threw the support of them upon the natives. Their books, the Scriptures included, they made it a rule to sell at some price, but never to give away. Almost without exception those who bought books were first taught to read them; and the main dependence has been on the Bible—read, preached, and sung. The sacred volume itself, without the living preacher, has, in frequent instances, borne blessed fruit. Thus, in the village of Bizmishen, "thief" Maghak bought a Bible, learned to read it, became an honest man and Christian, and established public worship with a good chapel and the nucleus of a

little church in his village. Another Bible, sold by him, gathered an audience of thirty men and women at Najaran, forty miles away, to hear the Bible read and explained. In another instance, a colporteur, spending the night at Perchenj, found seventy men assembled in a stable, listening to one who was reading the Bible. Messrs. Wheeler and Barnum visited the place, spent a Sabbath, and sent them a teacher. A revival followed, and in two years the little church numbered forty members, with twenty-one hopeful converts, and a native pastor settled over them, and owned a chapel and a parsonage. These brethren, self-moved, organized a missionary society to go, two and two, into the neighboring villages, to explain and sell the Bible. Two of them entered Hooeli, a village where the missionaries had repeatedly and vainly endeavored to gain a foothold. They prayed as they went, "O Lord, give us open doors and hearts." Their prayer was answered. The villagers applied to the missionaries for a teacher; but as none could be had, the men of Perchenj sent one of their own number to begin the work. Soon after, a seminary student went to spend his summer vacation there, and a mob pitched him and his effects into the street. But the heaven was working. A place of worship, holding three hundred persons, was erected; schools were opened to learn the Bible; a blessed awakening came, attended with forty or fifty conversions, including some of the most hopeless cases in the village; and at the last information they were about to organize a church, and to settle and support as pastor one of the men who first came with the Bible and a prayer to God for a hearing.

Such is the nature of the work. Every church and every community of Bible readers has a Bible society,

that sends forth its books in bags on the backs of donkeys ; and the churches send forth their members, two by two, for days and weeks together, in the home missionary work. The community of Harpoot had thirty-five members thus engaged at one time. They are also prosecuting a "Foreign Missionary" enterprise in a region extending from four to twenty days' journey to the south. This movement is aided by the theological students in their long vacation — the seminary being founded on the principle of accustoming students to pastoral work while pursuing their studies. These young men are trained to be Bible men and practical men. When on one occasion they were found to be above doing some necessary manual labor at the seminary, they were brought to their senses by a reduction of their beneficiary aid.

The persevering and often amusing methods by which a penurious people have been made generous and self-sacrificing, and the modes in which the missionaries have persisted in doing the work, not of mere educators, nor even of pastors, but of Christian missionaries, infusing the "leaven," must be learned from Mr. Wheeler's book, "Ten Years on the Euphrates." It is as brimful of instruction for the home field as the foreign. Would that many of the home churches might be brought up to the same level.

So thoroughly has the spirit of independent action been infused into these churches, that, in 1865, they organized themselves into an "Evangelical Union," with a thorough system of Christian activity, Bible distribution, Education Society, Home and Foreign Missions, and church erection. The fruits are yet largely in the future — we may hope, in the near future. The missionaries are already feeling that the time is not distant when they can leave

this field for another. Already is their work represented by eighteen churches, — ten of them entirely independent, — by seventy out-stations, by a hundred and twelve native preachers, pastors, and other helpers, “by thousands of men and women reading the word of God, and by thousands more of children and youth gathered into schools; in a word, by the foundations of a Christian civilization laid upon a sure basis in the affections of an earnest, self-sacrificing, Christian community.”

Many outward tokens begin to show the silent power of this mission. In Harpoot city and its seventy out-stations, in which years ago were two hundred and fifty-six priests, there were in 1867 but one hundred and forty-five. The revenue of the monasteries is passing away. The monastery of Hukalegh, which once collected three hundred measures of wheat from that village and Bizmishen, then collected but eighteen. The cause of temperance is advanced; believers spontaneously leave off wine-drinking. A wonderful elevation has taken place in the character and position of woman. “How happens it,” said a man one day to Mr. Wheeler, “that *all* the missionaries’ wives are angels?” But now, says Mr. Wheeler, “some of them there have angels too for their companions.” One of the most blessed fruits of the gospel is seen in its effects on the family circle. These believers “are as careful to maintain secret, family, and social prayer as Christians in this land, and the last more so.” The Sabbath is carefully and conscientiously kept by them. And in their Christian liberality they seem to be an example to the best churches of this country.

The Eastern Turkey mission, of which Harpoot is a principal station, now occupies one hundred and six out-stations, and has twenty-eight churches, containing a

thousand members, with average congregations of fifty-five hundred persons. Nearly, if not quite, half the churches are self-supporting. Twenty-seven native pastors and twenty-three licensed preachers are dispensing the gospel, and sixty-two young men are now training for the ministry. The Evangelical Union is maintaining four missionary stations among the mountains of Koordistan.

In glancing over the present religious aspect of Asiatic Turkey, it is impossible not to feel that the seeds of great events have been widely sown. Seventy-four churches, with four thousand members, an average attendance of fourteen thousand persons, and about twenty thousand registered Protestants; a hundred native preachers, occupying more than twice that number of places, scattered through the empire, who have received five hundred members in the year just passed; a hundred and forty-three young men on their way to the ministry; four Evangelical Unions, apparently able to carry on the Lord's work, were every missionary taken away by the providence of God; a Christian press, pouring forth ten million pages in a year; a general spirit of inquiry through the empire; — all are tokens of changes, if not of revolutions, in Turkey, which even this generation may look upon with wonder. He that is wise will watch the course of events.

It is several years since Layard, the English explorer, could testify that there was scarcely a town of importance in Turkey without a Protestant community. And now we have a remarkable voice from within. Hagop Effendi, the civil head of the Protestant community, has recently made a tour of observation through the empire, at the charge of the sultan. In his report he declares that

"those who have become Protestant in principle far exceed in number the registered Protestants, and those who are willing to avow themselves such. The indirect influence of Protestantism has been greater and healthier than what is apparent. The fact that eighty-five per cent. of the adults in the [Protestant] community can read, speaks greatly in favor of its members. Any one acquainted with the social condition and religious ideas of the Oriental people, who will take pains to compare them with the liberal institutions introduced, can readily imagine the state of society which must necessarily follow such a change. I should hardly do justice were I to pass without noticing the strictly sober habits of our people. The use of strong drink is very seldom found and habitual drunkenness is very rarely known. I was gratified to find everywhere a great improvement in domestic relations as compared with the condition of families before they became Protestants. I need not weary our friends with details to show the effect of the healthy influence of the various Protestant institutions—such as Sabbath schools, social prayer-meetings, women's meetings, and the little philanthropic associations coming into existence with the advance of Protestantism. The noble institutions and liberal organizations which have been introduced among this people are yet in their infancy; and their power of elevating the individual man, in his moral and intellectual capacities, is not so apparent in the unsettled state of affairs which of necessity follows such a mighty social and religious revolution; but they are objects of great interest and a source of great encouragement to every close observer of the course of affairs, even in the very confusion which is produced by them."

In a recent letter to Secretary Clark, he makes the following interesting statements:—

“ *The most zealous advocate of American civilization could not have done half as much for his country abroad as the missionary has done.* The religious and social organizations, the various institutions introduced, are doing a great deal in introducing American civilization. From the wild mountains of Gaour Dagh, in Cilicia, you may go across to the no less wild mountains of Bhotan, on the borders of Persia; or you may take Antioch if you please, and go on any line to the black shores of the Euxine; you will certainly agree with me in declaring that the American missionary has served his country no less than his Master. Even in wild Kurdistan you will find some one who can reason with you quite in Yankee style, can make you a speech which you cannot but own to be substantially Yankee, with Yankee idioms and American examples to support his arguments; and if you want to satisfy your curiosity still more, you may pay your visit to the schools established by the missionaries in the wild mountains of the Turkomans, in Kurdistan, the plains of Mesopotamia, Cappadocia, or Bithynia. Question the school-boy as you would at home; you will find his answers quite familiar to you. You may question him on geography, and you will certainly find, to your surprise, that he knows more of the United States than perhaps of his own native country. Question him about social order, he will tell you all men are created equal. *Indeed, what Dr. Hamlin is silently doing with his Robert College, and the American missionary with his Theological Seminary and school-books, all European diplomatists united cannot overbalance.* Having seen all this, you will certainly not be astonished if you

see Yankee clocks; American chairs, tables, organs; American agricultural implements; Yankee cotton-gins, saw-mills, sewing-machines; American flowers in the very heart of Kurdistan; Yankee saddles, and a Yankee rider on the wild mountains of Asia Minor, perhaps singing, with his native companion, some familiar tune. Be not surprised if you be invited to a prayer-meeting on these mountains, where you hear the congregation singing *Old Hundred*, as heartily as you have ever heard it at home. You will certainly own then, if you have not before, that the American people have a sacred interest in this country."

The European Turkey mission,¹ separately organized in 1871, and using Constantinople as its center of publication, deserves a few words, by reason of its prospective importance. The country was explored, and a small beginning made, as long ago as 1858. In that year Mr. Morse entered Adrianople; but his books and two thousand copies of the Turkish Testament were seized by the authorities. When, on remonstrance of the British and American consuls, the Porte ordered the surrender of the books, the desponding utterance of the Turkish officials was well worthy of notice: "If it is the will of God that the Bible prevail, let his will be done."

The mission is directed primarily not to Turks, but to Bulgarians, a people numbering perhaps five or six millions. They belong to the Slavonic race, and nominally to the Greek church. They are a pastoral people, neat, amiable, and industrious, but uneducated and uninquiring. Early attempts to awaken their interest were unsuccessful and discouraging. But with the continuance

¹ See page 28.

of these efforts, the intrusion of macadamized roads, railways, and civilization, a change has taken place. Education begins to be prized, and forty young Bulgarians are in Robert college. Everything is now in readiness for a vigorous campaign, if the Christian soldiers can be found. The field is thoroughly explored. The strong points are designated, and three stations occupied. A complete Bulgarian Bible—the fruit of Mr. Riggs's twelve years' toil—is ready; and there is a wide-spread desire to obtain it. A few converts are scattered here and there, and a young and active church is just organized. Two other hopeful signs are seen: The spirit of persecution has been awakened at Yamboul; and at Bansko an earnest written demand for light in the Greek church itself—for elevation of the schools, for the observance of the Sabbath, for religious services in the language of the people, and “that the teachings of the gospel be preached.”

Here everything seems now ready for the sickle. If the laborers can but be furnished, and the enterprise pushed as the greatness of the opportunity requires, we may well watch, and pray, and hope for cheering results. It is a mission on which to look with an intelligent interest, for itself and for its relations.

May, 1880.

The foregoing sketch is now reprinted from the original plates, as giving the history of the Turkish missions down to 1871. The story of missionary operations since that date, if given in any detail, would require a volume. Only a few statements respecting the present condition of the missions can here be presented.

What has hitherto been called the European Turkey

mission is now denominated the Mission to the Bulgarians. The region in which it is located was devastated by war in 1878-79, and though our missionaries were delivered from many perils, one of the stations, Eski Zagra, was utterly destroyed. In the adjustments of territory made subsequent to the war, the provinces of Bulgaria and Eastern Roumelia were made independent, so that our stations Samokov and Philippopolis are not now in Turkey. Monastir, in the ancient Macedonia, was occupied as a station in 1877, and is still under Turkish authority. But the Bulgarians are scattered through all these provinces, and the labors of missionaries of the Board are confined to people of this race. Three members of this mission are located at Constantinople, engaged in preparing a Christian literature for the Bulgarians, issuing books and tracts, and also a weekly and monthly paper, "The Zornitza," which is believed to have had no insignificant part in preparing the way for a free constitution in Bulgaria. Philippopolis is well located for a central station in Eastern Roumelia. Samokov, though not the capital, is an important city in Bulgaria, from which the work in that principality can be carried on advantageously. The Theological School at this station has 18 students, and the Female Boarding-school 43. The number of Bulgarians at Robert College and at the "Home" at Constantinople indicates the progressive character of the race, and gives promise of large growth in the immediate future. This mission has 4 stations, 12 out-stations, 10 missionaries, 12 female assistant missionaries, 9 native pastors and preachers, and 20 teachers and other helpers.

The Western Turkey mission has 7 stations, 85 out-stations, 28 churches, 26 missionaries, 39 female assistant missionaries, 52 native pastors and preachers, 161 teachers

and other helpers. It has also 9 boarding-schools for young women, with an aggregate attendance of 310 pupils. The Theological Seminary at Marsovan and station classes at Cesarea, Bardezag, and Sivas, are doing all they can to supply pastors for the native churches, and from every direction calls are coming for preachers and teachers. The "Avedaper," the Christian paper in three languages, circulates through the cities and towns of the interior, carrying the light of the gospel both to Protestants and non-Protestants. In 1878 the mission press at Constantinople issued 61,200 copies of various publications in Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian, sending forth over 5,000,000 pages. Since the beginning of the mission over 325,000,000 pages have been scattered. Work for the Greeks is specially prosecuted at Constantinople, Broosa, Manisa, and Smyrna. Under the care of this mission there are 109 common schools, and the whole number under instruction is 4,683. The aggregate church membership is 1,691.

The Central Turkey mission has now three stations, viz.: Aintab, Marash, and Hadjin; but the work of the mission is by no means confined to these localities. There are 37 out-stations, with 27 churches, having 2,611 members. There are 28 pastors and preachers, with 64 teachers and other helpers. The growth of the Protestant community has been steady and large, amounting in 1878 to nearly 1,000. Central Turkey College at Aintab, commenced in 1874, is designed to be a Christian college in the best sense of the term, having at last reports over 80 students in attendance. The Theological Seminary at Marash graduated eight students in 1879, who at once entered upon labors as preachers of the gospel. Female education has been efficiently prosecuted

both at Aintab and Marash, and recently Mrs. Coffing and Miss Spencer have opened a school for girls at Hadjin. Throughout all this district the openings are most promising, and missionaries are greatly needed to meet the calls from Adana, Aleppo, Oorfa, and other important centers of influence.

The Eastern Turkey mission has four principal stations, viz.: Harpoot, Erzroom, Van, and Mardin, Bitlis being included with Van. Connected with these stations are 106 out-stations, 32 churches, 58 native pastors and preachers, 141 teachers and other helpers. The church membership is 1,802. The 120 common schools have 3,630 pupils. Armenia College, at Harpoot, is a group of institutions having, in addition to the college proper, a normal, a female, and a theological department. An endowment of \$60,000 has been secured, and the institution, having at the beginning of 1880 about 150 pupils, is exerting a powerful influence throughout Eastern Turkey. The missionary force at Erzroom has recently been increased, and a hopeful movement has been made in the direction of Kars. From Mardin the mission is reaching out into the Jebel Tour region, and native preachers and colporters have gone to Mosul, and on to the old seat of the Caliphs at Bagdad.

The Scriptures are now translated into all the principal languages of the Turkish empire, and a Christian literature can be presented to all who will read it. The impulse given to education is one of the most noticeable results of missionary efforts. Out of their poverty the natives connected with the missions have raised during the past year over \$20,000 for education. Not merely have the converts in the mission churches been inspired to seek instruction, but the Turks and Armenians have

been shamed into the establishment of schools, as they have seen the contrast between the ignorance of their children and the progress of the youth in the Protestant communities. It is also a result of missionary efforts that a remarkable change has taken place in the position of woman. Formerly the slave of man, and kept in ignorance, her true position is coming to be recognized. Nor should we fail to notice the changed attitude towards evangelical missions of the people who still adhere to their old forms of religion. The Armenians, ecclesiastics as well as their followers, are more friendly, and in some cases even welcome our missionaries to their churches. And although at the date at which this is written there are on the part of Moslems signs of a reaction towards the old intolerance, there has been, and there will continue to be, a breaking down of the haughtiness and bigotry of the Turk.

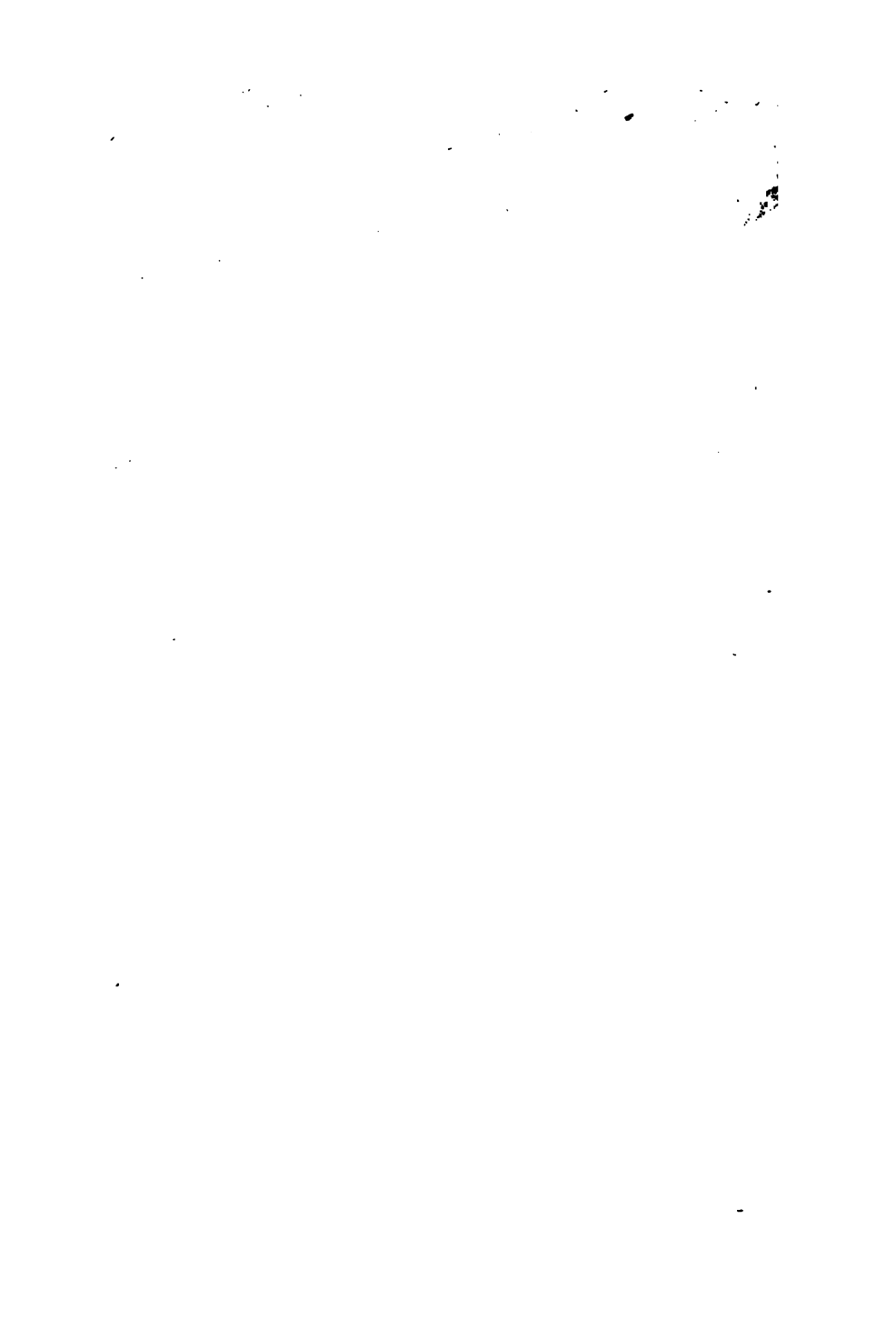
The Mission in Syria, once under the care of the American Board, but transferred to the Presbyterians in 1870, has been remarkably prospered. The Presbyterian Board is also laboring in Egypt. The Southern Presbyterian Board has a mission in Greece and the English Church Missionary Society is at work in Palestine. With these exceptions the American Board is the only great missionary body now engaged in extensive labors for evangelizing the Turkish empire. It belongs to us, in the orderings of Divine Providence, to give the gospel to the different races of that empire.

The summary of the four missions referred to in this sketch is as follows : Missionaries from the United States, 144, of whom 65 are ordained ; stations, 17 ; out-stations, 240 ; native pastors, 56 ; other native helpers, 409 ; churches, 90, with a membership of 6,318 ; whole number under instruction in the various schools, 12,257.

MISSIONARIES, 1880.	Went Out.	Stations
MISSION TO THE BULGARIANS.		
Rev. Elias Riggs, D. D., LL. D.	1832	Constantinople.
Mrs. Martha J. Riggs	1832	
Rev. James F. Clarke	1859	Samokov.
Mrs. Isabella G. Clarke	1859	
Rev. Lewis Bond, Jr.	1868	Philippopolis.
Mrs. Fanny G. Bond	1868	
Rev. William E. Locke	1868	Samokov.
Mrs. Zoe A. M. Locke	1868	
Miss Esther T. Maltbie	1870	Samokov.
Rev. George D. Marsh	1872	Philippopolis.
Mrs. Ursula C. Marsh	1875	
Rev. J. W. Baird	1872	Monastir.
Mrs. Ellen K. Baird	1870	
Rev. J. Henry House	1872	Samokov.
Mrs. Addie S. House	1872	
Rev. Edward W. Jenney	1873	Monastir.
Mrs. Kate M. Jenney	1873	
Rev. Theodore L. Byington, D. D.	1874	Constantinople.
Mrs. Margaret E. Byington	1874	
Miss Ellen M. Stone	1878	Samokov.
Rev. William H. Belden	1879	Constantinople.
Mrs. Ellen H. Belden	1879	
MISSION TO WESTERN TURKEY.		
Rev. George W. Wood, D. D.	1838	Constantinople.
Mrs. Sarah A. H. Wood	1871	
Rev. Edwin E. Bliss, D. D.	1843	Constantinople.
Mrs. Isabella H. Bliss	1843	
Rev. Justin W. Parsons	1850	Nicomedia.
Mrs. Catherine Parsons	1850	
Rev. Wilson A. Farnsworth	1852	Cesarea.
Mrs. Caroline E. Farnsworth	1852	
Rev. Sanford Richardson	1854	Broosa.
Mrs. Rhoda M. Richardson	1854	
Rev. Ira F. Pettibone	1855	Constantinople.
Rev. Julius Y. Leonard	1857	Marsovan.
Mrs. Amelia A. Leonard	1857	
Mrs. Susan M. Schneider	1858	Constantinople.
Rev. Joseph K. Greene	1859	Constantinople.
Mrs. Elizabeth A. Greene	1859	
Rev. George F. Herrick	1859	Constantinople.
Mrs. Helen M. Herrick	1859	
Rev. John F. Smith	1863	Marsovan.
Miss Eliza Fritcher	1863	Marsovan.
Rev. Henry T. Perry	1866	Sivas.
Mrs. Jennie H. Perry	1866	
Rev. Theodore A. Baldwin	1868	Constantinople.
Mrs. Matilda J. Baldwin	1867	
Rev. Charles C. Tracy	1867	Marsovan.
Mrs. M. P. Tracy	1867	

MISSIONARIES, 1880.	Went Out.	Stations.
<i>MISSION TO WESTERN TURKEY, continued.</i>		
Rev. Lyman Bartlett	1867	Cesarea.
Mrs. Cornelia C. Bartlett	1867	
Miss Sarah A. Closson	1867	Cesarea.
Mr. H. O. Dwight	1867	Constantinople.
Mrs. Ardelle M. Dwight	1869	
Rev. John E. Pierce	1868	Nicomedia.
Mrs. Lizzie A. Pierce	1868	
Rev. Milan H. Hitchcock	1869	Constantinople.
Mrs. Lucy A. Hitchcock	1869	
Rev. Edward Riggs	1869	Marsovan.
Mrs. Sarah H. Riggs	1869	
Rev. J. O. Barrows	1869	Constantinople.
Mrs. Clara S. Barrows	1869	
Miss Julia A. Rappleye	1870	Broosa.
Miss Laura Farnham	1871	Nicomedia.
Miss Phoebe L. Cull	1871	Manisa.
Miss Mary M. Patrick	1871	Constantinople.
Miss Fanny E. Washburne	1872	Marsovan.
Rev. A. W. Hubbard	1873	Sivas.
Mrs. Emma R. Hubbard	1873	
Miss Electa C. Parsons	1873	Constantinople
Rev. Marcellus Bowen	1874	Manisa.
Mrs. Flora P. Bowen	1874	
Rev. Charles H. Brooks	1874	Constantinople.
Mrs. Fannie W. Brooks	1874	
Mrs. Kate P. Williams	1875	Constantinople.
Rev. Daniel Staver	1875	Cesarea.
Mrs. Abbie S. Staver	1875	
Miss Hattie G. Powers	1874	Manisa.
Miss Ellen C. Parsons	1875	Constantinople.
Rev. James L. Fowle	1878	Cesarea.
Mrs. Caroline P. Fowle	1878	
Mrs. Cornelia P. Williams	1879	Constantinople.
Miss Clara H. Hannlin	1879	Constantinople.
Myron J. Davis, M. D.	1879	Sivas.
Mrs. Isabella C. Davis	1879	
Miss Laura B. Chamberlin	1879	Sivas.
Rev. Lyndon S. Crawford	1879	Manisa.
Mrs. Susan V. Crawford	1879	
Miss Martha G. Gleason	1880	Constantinople.
Miss Clara D. Lawrence	1880	
<i>MISSION TO CENTRAL TURKEY.</i>		
Rev. T. C. Trowbridge	1855	Aintab.
Mrs. Margaret R. Trowbridge		
Mrs. J. L. Colling	1857	Hadjin.
Miss Myra A. Proctor	1859	Aintab.
Rev. Giles F. Montgomery	1863	Marash.
Mrs. Emily R. Montgomery	1863	
Rev. L. H. Adams	1865	Aintab.
Mrs. Nancy D. Adams	1866	

MISSIONARIES, 1880.	Went Out.	Stations.
MISSION TO CENTRAL TURKEY, continued.		
Miss Mary G. Hollister	1867	Aintab.
Rev. Henry Marden	1869	Marash.
Miss Corinna Shattuck	1873	Aintab.
Rev. Americus F. Her	1874	Aintab.
Mrs. Amelia J. Fuller	1874	
Miss Ellen M. Pierce	1874	Aintab.
Miss Charlotte D. Spencer	1875	Hadjin.
Rev. Thomas D. Christie	1877	Marash.
Mrs. Carmelite B. Christie	1877	
Rev. Charles S. Sanders	1879	Aintab.
Miss Grace Bingham	1879	Aintab.
MISSION TO EASTERN TURKEY.		
Rev. George C. Knapp	1855	Bitlis.
Mrs. Alzina M. Knapp	1855	
Rev. O. P. Allen	1855	Harpoot.
Mrs. Caroline R. Allen	1855	
Rev. Crosby H. Wheeler	1857	Harpoot.
Mrs. Susan A. Wheeler	1857	
Rev. Herman N. Barnum, D. D.	1858	Harpoot.
Mrs. Mary E. Barnum		
Rev. Moses P. Parmelee, M. D.	1863	Erzroom.
Mrs. Julia F. Parmelee	1871	
Miss Hattie Seymour	1867	Harpoot.
Rev. Henry S. Barnum	1867	Van.
Mrs. Helen P. Barnum	1869	
Rev. A. N. Andrus	1868	Mardin.
Mrs. Olive L. Andrus	1868	
Miss Charlotte E. Ely	1868	Bitlis.
Miss M. A. C. Ely	1868	Bitlis.
Miss Cyrene O. Van Duzee	1868	Erzroom.
Rev. R. M. Cole	1868	Erzroom.
Mrs. Lizzie Cole	1868	
George C. Reynolds, M. D.	1869	Van.
Mrs. Martha W. Reynolds	1869	
Miss Caroline E. Bush	1870	Harpoot.
Rev. J. E. Scott	1872	Van.
Mrs. Annie E. Scott	1872	
Daniel M. B. Thom, M. D.	1874	Mardin.
Mrs. L. H. Thom	1874	
Miss Sarah E. Sears	1874	Mardin.
Rev. John K. Browne	1875	Harpoot.
Mrs. Leila Browne	1876	
Miss Clarissa H. Pratt	1875	Mardin.
Rev. Willis C. Dewey	1877	Mardin.
Mrs. Seraphina S. Dewey	1877	
Miss Mary F. Bliss	1878	Erzroom.
Rev. Robert Chambers	1879	Erzroom.
Mrs. Elizabeth L. Chambers	1879	
Rev. Wm. N. Chambers	1879	Erzroom.



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HISTORICAL SKETCH

OF THE

MISSIONS OF THE AMERICAN BOARD

IN

CHINA.

BY

REV. S. C. BARTLETT, D. D.

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BARTLETT'S SKETCHES.

MISSIONS IN CHINA.

FEW minds comprehend the greatness of China, past, present, or prospective. When we utter those two short syllables, we mention one third of the human family ; and each letter of that word stands for nearly a hundred million souls.

Every aspect of the empire is colossal. Huge mountain masses of immense altitude inclose it on the west, and shoot through the country their two long ranges so high that the great road from Canton to Peking winds through a pass eight thousand feet above the ocean. Vast basins of land lying between and among these mountain ranges are fertilized and commercially interwoven by great navigable streams, the chief of which are the Hoang-ho, more than two thousand miles in length, and the Yang-tse Kiang, near three thousand miles long, ascended four hundred miles by the tide, and bearing myriads of barges and boats back and forth on its placid waters. Each of these, and other great rivers, are only the central threads of great networks of navigable streams, which render the empire pre-eminent among the nations in facilities for internal trade. Meanwhile the wide extent and varied surface of the country, stretching through thirty-eight degrees of latitude and seventy-four of longitude, give rise to almost every kind of climate, and admit

of almost every species of vegetable production ; and the numerous rivers are remarkable for the abundance and variety of their fish. One tenth of the population derive their food from the waters. Nature has bestowed on China certain peculiar treasures and sources of immense profit in the tea-plant, the camphor-tree, the sugar-cane, the bamboo, of endless uses, indigo, cotton, rhubarb, the varnish tree, and in the silk-worm, which is indigenous, and abounds in all parts of the country. The mineral resources are ample — gold, silver, zinc, lead, and tin in considerable quantities, extensive mines of quicksilver, with iron and copper in great abundance. Porcelain clay is found in great deposits, and immense stores of coal, bituminous and anthracite, and, in short, almost every mineral production requisite for the complete supply of the empire. Not even our own country has an area more directly fitted and furnished by nature for a great concentric empire, with all its resources at home, than this grand Asiatic region.

In many respects the development of the empire has been proportionate to its resources. The almost unequaled facilities for internal traffic afforded by its great river systems are increased by four hundred canals, greater in extent, possibly, than those of all other nations together, the longest of which was constructed six hundred years ago, and is twice the length of the Erie Canal. The most titanic work of defense ever erected by man is that famous wall, from fifteen to thirty feet in height, fifteen feet broad at the top, and fifteen hundred miles in length, built so long ago that the centuries of its age are more by five than the hundreds of miles of its length. The agriculture of China has been carried out on such a system as to utilize every kind and particle of

refuse, and to maintain a density of population, in some of its provinces, — Kiang-ke, for example, — three times as great as the average of England, and more than twice that even of Belgium.

Those four or five hundred millions have been accumulating and toiling there for ages. *Old* England is an infant in the presence of China. Passing its fabulous era, the curtain of history rises two thousand years before Christ, and discloses already an elective monarchy; and the eye wearies with reading the names and the exact dates of fifty-eight monarchs, from Ta-yu to Yew-wang, who reigned on the Yang-tse Kiang before Romulus had sucked his "wolf's milk" on the banks of the Tiber. The empire boasts a hoary civilization too, which, if never quickened by the true religion, has yet accumulated splendid trophies. Its perfection of agriculture and its marvelous industry challenge our admiration. Many of its great canals are two thousand years old. From time immemorial the nation have been manufacturers of silks. Wood-engraving and stereotype printing are at least five hundred years older in China than the time of Gutenberg and Faust in Germany. The earliest Christian missionaries found here the magnetic needle. Gunpowder was in use at a remote antiquity, and the Tartars in the twelfth century learned here the use of guns and swords, and thence, perhaps, conveyed the knowledge of artillery to Europe. Seventeen hundred years ago the Chinese were using paper; they had a lexicon of their language, that is still reckoned among their standards; and the imperial library numbered eighty thousand volumes, two thirds of them "ancient" then.

One honorable mark of the pervasive civilization of China is found in the wide diffusion and high estimate

of education. Distinction in public life can be attained only on condition of scholarship, tested by rigid examinations. The knowledge of reading, writing, and arithmetic is with the men almost universal; so that even the peasantry can keep their accounts, conduct their correspondence, and read the proclamations of the mandarins. In the southern provinces, especially, every village has its school, founded and supported by the villages themselves. To the foreign visitor the school-room seems a young bedlam, for the children study rocking themselves backward and forward, and chanting the lesson, often indeed bawling it at the top of their voices. In the midst of the hubbub sits the master, listening and correcting; and when each pupil has thoroughly rocked and screamed his lesson over to himself, he presents himself to the teacher with a low bow, and "backs his book," that is, he turns his back and repeats his lesson. And it marks the old and stereotyped character of the civilization, that the children learn largely the ancient writings of Mencius and Confucius, committed in parrot style to memory. The peculiarities of the nation have been intensified by its inner completeness and outward seclusion. Shut off from the wave of western conquest by the mountains of Thibet, enveloped by inhospitable plains on the north, withdrawn from commerce by the breadth of the Pacific, and intrenched within her own exclusive policy, she knew for ages only the weaker nations and roving tribes upon her borders. Consequently, until within these last few years the national conceit has been insufferable and insuperable. The emperor was the "Son of Heaven," sitting on the "Dragon Throne," and signing decrees with the "vermillion pencil;" and his empire was the "Middle Kingdom," the "Inner

Land," and the "Flowery Country." Their map of the world gave nine tenths of its space to China, and to England a spot as large as a thumb-nail, while our country was nowhere. The government documents designated foreigners as "barbarians," and the common people in many parts of the empire called them "foreign devils."

So diverse have been all their customs from our own, as to place a barrier between us from the outset. "We read horizontally, they perpendicularly; and the columns run from right to left. We uncover the head as a mark of respect, they put on their caps. We black our boots, they whitewash them. We give the place of honor on the right, they on the left. We say the needle points to the north, they to the south. We shake the hand of a friend in salutation, they shake their own. We locate the understanding in the brain, they in the belly. We place our foot-notes at the bottom of the page, they at the top. In our libraries we set our books up, they lay theirs down. We now turn thousands of spindles and ply hundreds of shuttles without a single hand to propel, they employ a hand for each."

But the most singular thing of all, perhaps, is the language. Some have said it was specially invented by the devil to exclude Christianity. The fundamental conception of it is difficult for a foreigner to grasp. It is chiefly monosyllabic, having no other letters or words than syllables. In one respect it is as colossal as the nation — in the number of its characters. Every character is the name of a thing. An immense number of seemingly arbitrary signs is therefore to be mastered. The labor is alleviated, however, by the fact that there are certain root words, variously estimated at from three hundred and fifteen to four thousand, and some two hundred and

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fourteen symbolic characters, entering into, classifying, and characterizing the various combinations of signs. The number of words contained in the official dictionary is forty-three thousand five hundred, and other authorities reckon as many more. But the missionary Doolittle affirms that a knowledge of three or four thousand characters is sufficient for the reading of most books. The characters become so complicated in form that one remarkable specimen is made by fifty-two strokes of the pen. The language is still further complicated by the tones and inflections, which vary the meaning of the characters, and by the diversity of form and signification often attached to words identical in sound. The missionaries have found themselves greatly embarrassed, too, by the utter earthliness of the language. Among all its forty thousand words, rankly luxuriant in all the expressions for hateful passions and groveling vices, there was no suitable phraseology to describe one of the graces of the Spirit; and it was for half a century a matter of grave discussion what should be the proper name of God.

Difficult as the language confessedly is, the difficulty has, no doubt, been greatly magnified. It is one which for ages past has been constantly surmounted by these countless millions themselves; it is one which Dr. Milne overcame so readily as to publish an address in Chinese within a twelvemonth after he entered the field. And the labor of acquisition is more than counterbalanced by the breadth of utterance. For though there are numerous spoken dialects, mutually unintelligible, the written language of this vast empire is one. And the weary translator, toiling at his task, may cheer himself with the thought that every verse he painfully prepares can speak in God's name to any one of four hundred million souls.

The labor was lightened, too, from the beginning, by the fact that the missionary needed no outlay for types, presses, and printing offices with foreign printers and binders, but had only to give his manuscript to a Chinaman, and receive back his book all printed, and bound, and ready for circulation.

China has been called the Gibraltar of heathenism. In some respects the statement is true. The complication of the language is, after all, but a trivial barrier, for it can be as well surmounted for the cause of Christ as for every earthly purpose. We long had a grand obstacle in the overweening vanity and singular exclusiveness of the nation; but the collisions with England and France, twelve years ago, have shaken these to their centre. There still remains the wonderful tenacity with which the nation identifies itself with the past and clings to its time-honored institutions, and especially the mighty hold which Confucius has upon their reverence and actual adoration. Considering the number of centuries since his death — twenty-three — and the multitudes of men who have ever since chosen him for their great light, no man has ever carried so wide an influence. Said two old men of Shantung, refusing a religious tract, "We have seen your books, and do not want them. In the instructions of our sage we have sufficient." They only gave voice to the hereditary feeling. Those doctrines, at their best estate, are but a self-sufficient morality. Another powerful obstacle to the true religion is the worship paid to deceased ancestors. It has its regular services and set times in every household; is established by universal custom, compulsory by public sentiment, and, if neglected, enforceable by law. When we consider how deep are the sentiments of human nature on which it lays hold,

we can easily see how firm that hold must be. The nation is also trained from childhood to the practice of innumerable other idolatrous ceremonies, till they have become a network in which the whole life is woven. These idolatries are supported at enormous expense. A missionary who had made careful inquiry through the district of Shanghai, and estimated the empire on the same scale, computed the annual expenditures of Chinese idolatry at the almost incredible sum of one hundred and eighty millions of dollars. Surely there is some money-power in China arrayed against the annual half a million of the American Board, expended on the world.

But perhaps neither Confucianism, Tauism, nor Buddhism, — the three chief forms of religion, — offer obstacles so great as the character and habits of the nation.

Under a calm and courteous exterior, foreigners have found them cunning and corrupt, treacherous and vindictive. Gambling and drunkenness, though abundantly prevalent, are far outstripped by their licentiousness, which taints the language with its leprosy, often decorates the walls of their inns with the foulest of scenes, by them called "flowers," and lurks beneath a thin Chinese lacker as a deep dead-rot in society. Said Dr. Bridgman, after sixteen years' labor among them, — and Mr. Johnson, with a still longer experience, confirmed his words, — "The longer I live in this country, the more do I see of the wickedness of this people. All that Paul said of the ancient heathen is true of the Chinese, and true to an extent that is dreadful. Their inmost soul, their very conscience, seems to be seared, dead — so insensible that they are, as regards a future life, like the beasts that perish. No painting, no imagination, can portray and lay before the Christian world the awful sins, the horrible abominations, that fill the land."

Associated with all this corruption is the deepest degradation of woman. From the cradle to the grave her life is one long-drawn woe. Her birth is a disgrace and a burden to the family; and infanticide of females accordingly prevails to a shocking extent. In forty towns around Amoy, Mr. Abeel found that two fifths of the girls were destroyed in their infancy; and intelligent Chinese informed Mr. Doolittle that probably more than half the families of the great city of Foo Chow have destroyed one or more of their daughters — drowned in tubs, thrown into streams, and buried alive, commonly by the father. Sometimes they are exposed, sometimes sold in infancy for slaves or for wives. A girl of one year will bring two dollars, and each additional year, till she is old enough to work and be more valuable, two dollars more. If spared alive at home, she is but a menial; taught to work, but not to read or write. She is sold in marriage to some man whom she never sees till the wedding day — a man with whom she never eats, who holds and uses the right to starve her, beat her, or to sell her permanently or transiently to some other man, or in due time to place another wife by her side. From the prolonged curse of life not seldom she escapes by suicide. Said the Mandarin Ting to the French traveler Hue, folding his arms, and stepping back a pace or two, "Women have no souls." And when it was insisted and argued that they had, he laughed long and loud at the thought. "When I get home I will tell my wife she has a soul. She will be astonished, I think." Does not one mighty wail sweep over the waters of the Pacific, and sound day and night in the ears of the wives, mothers, and daughters of this country, beseeching them to go and to send to the rescue of these their degraded, suffering sisters?

One other obstacle only shall be mentioned — the use of opium. Perhaps it is the most formidable of all. Two names deserve to be handed down to infamy : those of Vice-President Wheeler and Colonel Watson, of the British East India Company, who, in the beginning of this century, conceived the deplorable thought of sending the opium of Bengal into China. Even the heathen empire roused itself at length, and nobly struggled hard to eject the horrid gift, — this Pandora's box, — but the British government, in 1840, forced it back at the cannon's mouth. The effect has been hideous beyond description. The physical, social, and moral evils with which it is steadily flooding the nation, in its lava-like course, no tongue can tell. The Chinese grow excited when they speak of it; and the missionaries, with one voice, declare it to be, next to native depravity, the most dreadful barrier to the progress of the gospel. Surely Christendom owes China the gospel with a fearful force of obligation.

No doubt the difficulties are great. But the motive, and the moving power, are greater far. Here is a huge prize for the Lord of Hosts. If China has been thought the Gibraltar, it may yet become the Waterloo, of heathendom. Long ago Christian eyes were turned to the shining mark. Twelve centuries ago the Nestorian Church, in her palmy days, planted churches in China, which, after various successes and reverses, were crushed by the heel of Genghis Khan, overrun by the victorious march of the Mohammedan princes, and forcibly obliterated by the dynasty of Ming. In the thirteenth century Rome came here with an archbishop, seven assistant bishops, and a train of missionaries. Again she returned in 1581, in Jesuit disguise, led by one Ricci, of whom a

Catholic writer thus speaks : " The kings found in him a man full of complaisance ; the pagans a minister who accommodated himself to their superstitions ; the Mandarins a polite courtier, skilled in all the courts ; and the devil a faithful servant, who, far from destroying, established his reign among the people, and even extended it to the Christians." Since that time, by the customary superficial methods, which in China do not include the distribution of the Scriptures, and very seldom the ability to preach intelligibly, the Papacy has prosecuted its work, till in China proper it now boasts of twenty bishops, four hundred and seventy priests (half of them natives), and three hundred and sixty thousand converts, or baptized persons.

The father of Protestant missions in China was Rev. Robert Morrison — a man who had prepared for the Divinity School, at Hoxton, by studying between the hours of seven at night and six in the morning, making boot-trees during the day. With a burning desire to preach to the heathen, he broke away from the dissuasions of his friends and the tears of his father, to this dark land. Under the charge of the London Missionary Society, and with a letter from James Madison to the American Consul at Canton, he, in 1807, found his way in that city to the ware-rooms of a New York merchant, where, in the native costume, with long nails and cue, he ate, slept, lived, and studied by day, and, with his small brown earthen lamp, by night, praying his daily prayers in broken Chinese. After seven long years, he gave the natives the New Testament entire, and baptized his first convert from a little spring gushing from the hill-side by the sea, in utter solitude. In that same year he was joined by the noble William Milne, who had

sprung from a Scotch peasant's home ; at the age of sixteen had spent whole evenings at prayer in a sheep-cote, kneeling on a bit of turf that he carried with him ; at twenty had consecrated himself to the mission work ; then spent five years in providing for his sisters and widowed mother ; told the committee-man, who objected to his rustic appearance, that he was ready to go as a hewer of wood and a drawer of water, so that he might be in the work, and in a year from his arrival was publishing a Chinese address. Three years later, Morrison and Milne issued the whole of the Scriptures, — a work which, in her hundreds of years of occupancy, the Romish Church never did nor attempted. Other translations have since been published, — the New Testament, in Mandarin colloquial, quite recently, at Peking. Morrison and Milne were feebly reënforced from home, and after almost a quarter of a century, their earnest call — which proved to be Milne's dying call — reached America. It was then (1829) that the American Board began its work in the persons of the excellent Bridgman and Abeel, followed in succession by other noble men and women, some of whom have also followed them to heaven, in firm faith of the sure harvest in due season. Among earlier members of the mission were Williams, Parker, Doty, Pohlman, Ball, Peet, Bonney, and other honored names. The Board is at present* represented in China by thirty-nine Americans, male and female, who, with their native preachers and helpers, occupy some seven stations, and fifteen out-stations, where they have organized eleven small churches. Other Protestant Boards have followed them, until, according to a recent statement prepared at Tientsin, one hundred and twenty-four [ordained] missionaries are now in the field, who, with their wives,

* 1872.

other helpers, and native preachers and assistants, occupy some twenty-six principal points and adjacent stations. Morrison's, Marshman's, Gutzlaff's, and Medhurst's translations of the Bible, and other versions, or partial versions, have been issued, together with some eight hundred different tracts and books, many of which have been widely circulated. Many churches have been organized; most of them small, although three of those belonging to the Reformed Church at Amoy together number three hundred and seventy-seven communicants. Already native pastors are at the head of some of these churches, while many native evangelists are preaching the gospel to their countrymen. The number of converts was given, two years ago, by Mr. Williams, Secretary of Legation at Peking, as several thousand.

But the history of missions in China is a history still of the future; let us hope of the near future, and a glorious history. For "what are these among so many" — one missionary to three or four millions of people? They stand oppressed before the greatness of the work, and the magnificence of the opportunity, amid the wonderful *renaissance* that is sweeping over China. Mr. Chapin wrote from Tientsin, in 1867: "Would that we had a hundred men full of faith, and zeal, and love. Where is there such a field? I wonder that the hearts of the pious and enterprising youth of our country are not so stirred up, in view of the glorious service, as to lead thousands of them to present themselves to the Board, and beg to be sent forth on this holy, joyous mission."

It is, indeed, a future of glorious hope and possibilities. Great as are the obstacles, the power of the gospel has shown itself greater, and some of the very obstacles may

yet throw their enormous weight upon its side. The Holy Spirit has proved his ability to pierce the worldly and sensual Chinese heart.

Tsae A-ke, that first convert whom Morrison baptized in the solitude of the sea-shore, proved faithful unto death, and many others have proved, also, faithful in life, till now that solitary believer is represented by several thousand, many of whom are faithful preachers of the word. The Missionary Herald recently informed us of a young Chinese merchant in Hawaii, who has left his business to labor for Christ among his countrymen upon those islands. A gentleman in manner and character, he speaks English, Hawaiian, and six dialects of the Chinese, and preaches with fervor and with power; and his countrymen there are abandoning their idolatry, and predicting the speedy prevalence of Christianity through their native empire.

God has, indeed, wrought wonders since that time, — not a generation gone by, — when the whole foreign intercourse of the empire was concentrated in the Hong merchants of Canton. The opium war closed, in 1842, by unlocking five other ports to open commerce. The war with France and England, ending in 1860, did still greater things. It reversed the policy of the empire. When the foreign armies steadily advanced toward Peking, storming every fort on the way till they had burned the summer palace, and invested the capital, the treacherous Emperor fled to Tartary, the national vanity and obstinacy broke down together, and a new day dawned on China. Not only are eighteen ports now open to trade, but the empire is free to foreign travel and teaching, with the definite pledge of toleration to Christianity, and of protection to its missionaries. The government

has at length learned, by hard experience, thoroughly to respect and desire the civilization of the West. Chinese troops have been drilled in foreign tactics on the very battle-grounds where they had been defeated within the year. The Viceroy of the Fukien and Chekiang provinces is building gun-boats by the aid of French ship-builders, and is training thirty young men to learn the French language and the art of ship-building, and as many more to learn the English and the art of navigation. Wheaton's Law of Nations has, by order of the government, been translated and distributed to the officials of the empire; and so well has it been conneed, that, in a recent difficulty of the Prussian Minister with the authorities, he was both astounded and discomfited by their citation of its principles. The government has founded the University of Peking. There is a longing for foreign science, so earnest that it will suffer the leaven of Christianity that accompanies, as when the Viceroy of Kiangnan publishes, with his own sanction and introduction, a translation of Euclid, wherein the missionary translator boldly advocates the cause of religion in the preface. A man of wealth and learning has recently argued, in one of the Chinese papers, in favor of the missionary work as a matter of policy, declaring that "the benefits which we derive from the teachings of the missionaries are more than we can enumerate," and that "their influence on our future will be unbounded." The embassy of Mr. Burlingame was a startling event in the drowsy policy of this ancient empire. A powerful progressive party is rising into influence which may yet throw the momentum of the empire in favor of Christianity. For it seems an admitted fact — reiterated to Mr. Burlingame by a member of the Board of Foreign Affairs — that the intelligent

men of China "put no faith in the popular religions," and that a large part of the people, notwithstanding their industrious observances of forms, are wholly indifferent to the principles of their faith. Thousands of copies of the Bible, and other Christian books and tracts, have been scattered among this reading people. They begin to ask for Christian books. Attention is turned to Christianity. Mr. Lees, of the London Society, and Mr. Williamson, of the Scotch Bible Society, in an extended tour in 1866, found many who bought their books, and hung eagerly on their words. Mr. Chapin, in his journeys in the neighborhood of Tientsin, spoke to audiences of two or three thousand persons. Mr. Williamson, of the Bible Society, after a two months' tour from Peking, reported the people as calling for the living preacher. The very degradation of the Chinese women may yet prodigiously react in behalf of our religion, with its elevation of the sex. The girls' schools are already growing in favor. Mr. Williams writes from Peking that they are specially encouraged by their access to the women, who in several families welcome their visits; and Mr. Blodget speaks of "boat loads of women" coming in from the country towns, bringing their food with them, to be instructed in the gospel. Mrs. Gulick, on her visit to Yücho, while talking to a room full of women, was accosted by one who took her by the hand, saying, "I believe in Jesus, and last New Year's day burned all my idols." Others were much moved; three or four offered simple, but earnest prayers, declared their faith in Jesus, and asked for baptism.

In truth, the long dormant elements in China are rousing to action. A period of awakening, and of possible instruction, has come at last. It is a time of formation

and of hope. Everything is ready and waiting. It is an important hour for that vast empire. Where, now, is the solid phalanx of young Christian heroes, wise with a heavenly wisdom, fired with a Christ-like zeal, and filled with a largeness of heart, and a breadth of comprehension, as great as the opportunity, to cast themselves into the breach, and win the empire to Christ? Where are those men? Let them now stand forth, unfurl the banner of the cross, and call on the churches to pour out their prayers and their money like water for their support. And the churches dare not say them nay. China and the world will owe them the profoundest debt of gratitude, and the Master will say, "Well done." Has there been such an opportunity since the world began?

While preparing this article for the press the writer has met with a statement which casts new light on the prospects and condition of China, and more than confirms all the foregoing assertions. It shows how great a foundation has been laid, and how rapidly the work rolls up, increasing as it goes. It shows, also, how firm a hold the gospel can lay upon the seemingly wooden heart and mind of the Chinaman. It was written by Rev. S. L. Baldwin, a Methodist Episcopal missionary, and appeared in the *Independent*, December 21, 1871, in answer to certain disparaging inquiries of a contributor. It is a pretty effectual answer: —

"I. What has been accomplished in China?

"*Answer.* — Although the first Protestant missionary to the Chinese landed at Canton in 1807, and about sixty missionaries were sent from Europe and America, between 1813 and 1842, to China, and to the Chinese settlements in Java, Siam, and the Straits, the real era of

the commencement of Protestant missionary labor in China is the year 1842, in which the treaty with Great Britain was signed, which opened the 'five ports' to the commerce of the world. Our missionaries were then permitted to enter at all the open ports with the word of life. A long period of preparatory work was then entered upon — breaking down the prejudices of a people for centuries secluded from the rest of the world, overcoming the superstitions of the masses, and undermining their faith in idolatry. While this work was going on — for ten or twelve years — there were scarcely any converts; so that nearly all the converts have been received within the last sixteen years, and by far the larger part of them within the last seven years. The following table will show the ratio of increase during the last eighteen years:—

In 1853 the number of native Christians was	..	851
" 1863 " " " "	..	1,974
" 1864 " " " "	..	2,607
" 1868 " " " "	..	5,743
The present number is very nearly	..	8,000*

"But we should get a very inadequate idea of the work done if we were to look only at the number of communicants. Over five hundred different books have been printed in the Chinese language by Protestant missionaries, including the Sacred Scriptures, commentaries, theological, educational, linguistic, historical, geographical, mathematical, astronomical, and botanical works — books ranging in size and importance from the child's primer to Dr. Martin's translation of 'Wheaton's International Law,' Dr. Hobson's medical and physiological works, and Mr. Wylie's translations of 'Euclid's Geometry' and 'Herschell's Astronomy.'

* See page 21.

" Besides, the vast advance made in eradicating the prejudices of the people, securing their confidence, and gaining entrance into the interior, is to be taken into the account. The fact that fifty thousand native patients are annually treated in Protestant missionary hospitals is also full of significance. It is a common thing for us to meet with people now who say that for eight, or ten, or more years they have not worshiped idols; that they were convinced by preaching that they heard, or books that they received, so long ago, that idolatry was wrong, and had given it up. We find them now, in interior cities and villages, ready to become adherents of the gospel of Christ.

" II. What are our prospects for the future?

" *Answer.* — Rev. M. J. Knowlton, of Ningpo, calls attention to the fact that of late the number of out-stations, of native preachers, and of converts has doubled once in a period of a little over three years, and that we may reasonably expect that by the year 1900 the native Christians will number over two millions. Bishop Kingsley, in addressing the native Methodist preachers at Foochow, in 1869, reminded them that there were more Methodists then in Foochow than there were in America a hundred years before. Let this fact be borne in mind, namely, that, although the Chinese move slowly, when they begin to move they move in masses, and there is no reason why this rule may not operate to the advantage of Christianity. In the Foochow mission of the Methodist Episcopal church we had last year nine hundred and thirty-one members, and nine hundred and sixty-nine probationers, showing the work of the year preceding to have equaled, in the number of converts, all the years of the mission's history that had gone before.

Such facts as these will have weight with all thinking minds.

“III. What is the character of Chinese converts?

“*Answer.*—As among converts at home, there is every variety of character among them; but in general they are faithful, earnest, devoted men. The difference between them and their Pagan neighbors is marked. The Pagan neighbor is dirty. The Christian is clean. The Pagan lies, and delights in lying. The Christian becomes truthful. The Pagan treats his wife as a slave. The Christian treats her as an immortal being. The Pagan regards the birth of a daughter as a calamity. The Christian welcomes the little girl, gives her to God in baptism, and tries to prepare her for a useful life.

“One of our native Christians at Foochow went on Saturday to an American mercantile house with samples of tea. The agent in charge said, ‘Come to-morrow.’ The native replied, ‘To-morrow is Sunday, and I never transact business on God’s day!’ (Some incidents of this kind may go far to account for the asserted fact that ‘merchants do not expect great things from the missionaries.’)

“When Li Cha Mi, a few weeks ago, was stoned by persecutors until he was nearly dead, and afterward, in attempting to elude his pursuers, fell over a precipice twenty feet high, while he was falling he prayed, ‘Lord, have mercy upon them, and forgive them.’

“After Ling Ching Ting had been beaten with two thousand stripes, as soon as he was able to move he returned to the place where he had been beaten, and preached the gospel so faithfully that some of the very men who brought that trial upon him were converted.

“When Hii Yong Mi was driven from his home by a

mob, and his wife cruelly outraged, they both held steadfast to their faith in Christ, emulating the spirit of Job : 'Though he slay me, yet will I trust in him.'

"When old Father Ling, at Ku-cheng, was told by heathen friends, 'You must not try to give up opium smoking now after forty years' practice; it will kill you;' his reply was, 'I belong to Jesus. I have promised to give up every sin. I would rather die trying to conquer this sin than live an opium smoker.'

"I speak only of men I have personally known, whose Christian character commands my admiration, and whose Christian lives are evidence of the genuineness of their profession."

May, 1880.

The foregoing sketch, written in 1871, presents a history of the beginnings of missionary labors in China. Since it was written, however, marked and hopeful changes have taken place, such as give good grounds for anticipating a rapid advance in the future. At a General Conference of Protestant Missionaries in China, held at Shanghai in 1877, it appeared that there were then 26 European and English societies laboring in the empire, whose missionaries, together with a few others unconnected with any society, numbered 301, or, counting their wives, 473. There were 91 stations and 511 out-stations, with 312 Chinese churches, and, as far as reported, 13,035 communicants. It is estimated that there were, at that date, not far from 50,000 adherents of the Christian religion in China. There were 68 boarding-schools with 1,388 pupils, and 20 theological schools with 231 students. Dr. Legge recalls a convention of missionaries to China held in Hong-Kong in 1843, when the total number of native

converts was reckoned as six, and he lives to see an increase of two thousand fold.

Since this sketch was prepared the Foochow mission has been enlarged by the opening, in 1876, of a station at Sháu-wu on the upper Min, 266 miles by the river from Foochow. Messrs. Walker, Blakely, and Whitney have occupied this station, Dr. Whitney having a hospital, in which he has treated from four to five thousand patients from various sections of the interior. He has also been called to prescribe for the Prefect of the province. Dr. Osgood's hospital at Foochow has not only administered relief to the suffering but has given widest opportunity for the preaching of the gospel. Dr. Baldwin has been engaged in the work of translating the Scriptures. The whole of the New Testament and the larger part of the Old Testament are now printed in the Foochow colloquial. Connected with this mission there are at present 3 stations, 18 out-stations, 11 churches, 5 missionaries, 2 unordained physicians, 2 native pastors, and 16 native preachers. The membership of the churches is 197.

The North China mission has five stations, namely, Peking, Tung-cho, Tientsin, Pao-ting-fu, and Kalgan. The latter station is on the northern border, by the Great Wall. In all these places the work has been slowly but steadily progressing. The Chinese do not move as quickly as do some other races, but it is believed that as a class they will firmly adhere to the Christian faith whenever they embrace it. Connected with the 14 churches of this mission there are about 450 members, of whom 193 were received in the year 1878-79. Twelve ordained missionaries and one physician, with 16 native helpers, constitute the force now employed. In 1877 a marked revival of religion occurred at Tung-cho, quickening the

church and adding to its numbers. In 1878 a famine of extraordinary severity desolated the northern provinces of the empire, and the missionaries of all Boards gave themselves to labors for the relief of the sufferers. Funds were provided in England and America, so that over 20,000 persons were aided by agents of the American Board. Such efforts in their behalf astonished the Chinese. Their classics speak much of disinterested benevolence, but the people never saw such an exemplification of it. It was so wonderful in their view that, for a while, they utterly distrusted it, thinking it a scheme for their ultimate betrayal. When at last they were convinced that this was the outcome of genuine love which was Christian in its origin, they listened, and large numbers of them believed and obeyed. Much of this relief work was done in the province of Shantung, on the borders of Chi-li in which the stations of the Board are located, and in these villages of Shantung the progress has been rapid and apparently substantial. Our missionaries find not only congregations but believers wherever they go. The story of the renovation of the heathen temple of Shih-Chia-Tang by the citizens of that place, and their deeding it to the Church of Jesus Christ [see *Missionary Herald* for April, 1879], is one of the most remarkable incidents in the history of modern missions.

The medical missionary work in North China is opening auspiciously at the present time. High officials are receiving treatment at the hands of foreigners, and in the yamens of governors the gospel is preached. Men, and especially physicians, are greatly needed for the work now expanding so widely. In the Empire of China nearly a quarter part of the human race wait for the light of the gospel.

MISSIONARIES, 1880.	Went Out.	Station.
FOOCHOW MISSION.		
Rev. C. C. Baldwin, D. D.	1847	Foochow.
Mrs. Harriet F. Baldwin	1847	
Rev. Charles Hartwell	1852	Foochow Suburbs.
Mrs. Lucy E. Hartwell	1852	
Rev. Simeon F. Woodin	1859	Foochow Suburbs.
Mrs. Sarah L. Woodin	1859	
Miss Adelia M. Payson	1868	Foochow Suburbs.
D. W. Osgood, M. D.	1869	Foochow Suburbs.
Mrs. Helen W. Osgood	1869	
Rev. J. E. Walker	1872	Foochow.
Mrs. E. A. Walker	1872	
Rev. J. B. Blakely	1874	Foochow.
Mrs. Isabella Blakely	1874	
Henry T. Whitney, M. D.	1877	Shau-wu.
Mrs. L. A. Whitney	1877	
Miss Ella J. Newton	1878	Foochow.
MISSION, TO NORTH CHINA.		
Rev. Henry Blodget, D. D.	1854	Peking.
Mrs. Sarah F. R. Blodget	1854	
Rev. C. A. Stanley	1862	Tientsin.
Mrs. Ursula Stanley	1862	
Rev. Lyman D. Chapin	1862	Tung-cho.
Mrs. Clara L. Chapin	1862	
Rev. Chauncey Goodrich	1865	Tung-cho.
Rev. Mark Williams	1866	Kalgan.
Mrs. Isabella B. Williams	1866	
Miss M. E. Andrews	1868	Tung-cho.
Miss Mary H. Porter	1868	Peking.
Rev. Devello Z. Sheffield	1869	Tung-cho.
Mrs. Eleanor W. Sheffield	1869	
Miss Naomi Diamant	1870	Kalgan.
Rev. Isaac Pierson	1870	Pao-ting-fu.
Mrs. Sarah E. Pierson	1877	
Miss Jennie E. Chapin	1871	Peking.
Rev. Henry D. Porter, M. D.	1872	Tientsin.
Mrs. Elizabeth C. Porter	1879	
Rev. Arthur H. Smith	1872	Tientsin.
Mrs. Emma J. Smith	1872	
Miss Jennie G. Evans	1872	Tung-cho.
Rev. William P. Sprague	1874	Kalgan.
Mrs. Margaret S. Sprague	1874	
Rev. William S. Ament	1877	Pao-ting-fu.
Mrs. Mary A. Ament	1877	
Rev. James H. Roberts	1877	Peking.
Mrs. Grace L. Roberts	1877	
Mr. Willis C. Noble	1878	Peking.
Mrs. Willa I. Noble	1878	
Miss Sarah B. Clapp	1879	Peking.
Miss Ada A. Haven	1879	

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HISTORICAL SKETCH

OF THE

MISSIONS OF THE AMERICAN BOARD

AMONG THE

NORTH AMERICAN INDIANS.

BY

REV. S. C. BARTLETT, D. D.

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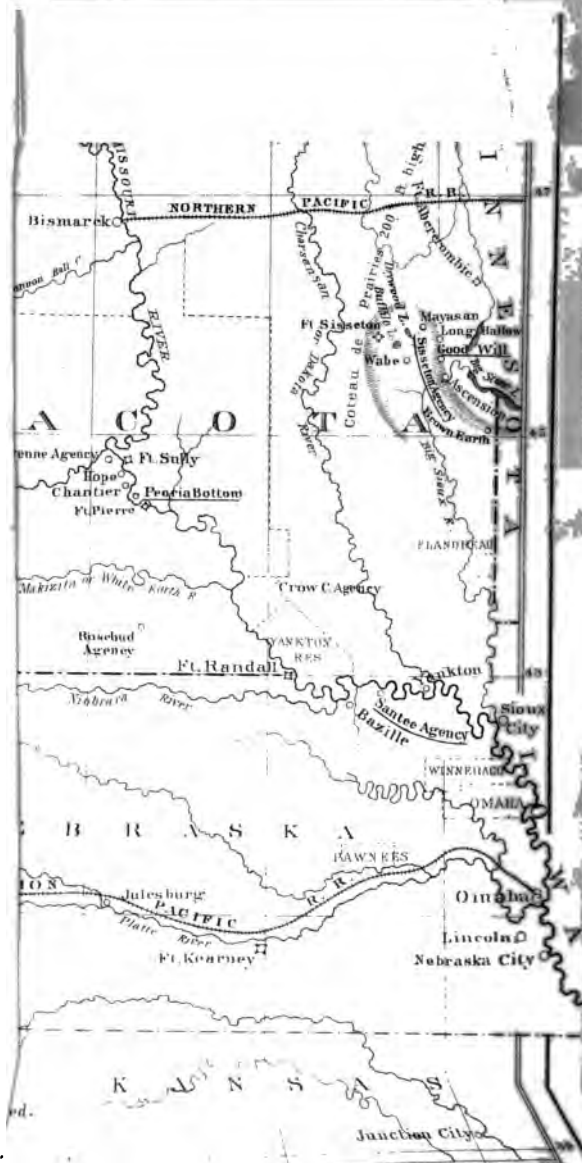
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BARTLETT'S SKETCHES.

MISSIONS AMONG THE NORTH AMERICAN INDIANS.

It has been often said, You can not tame an Indian. The statement betrays a singular ignorance of facts. No more docile pagans have been found than some of the North American tribes. Seldom have earlier fruits been reaped than in the Indian missions; seldom have brighter promises of a glorious harvest been blasted by adverse events and wicked interferences.

It has been so from the first. Within a year of the landing at Plymouth, Elder Cushman informed his friends in England of the "tractable disposition" of the Indian youth. As early as 1643, John Eliot had been through "varieties of intercourse with them, day and night, summer and winter, by land and by sea," and had had "many solemn discourses with all sorts of nations of them, from one end of the country to another."

Probably by this time commenced the long-continued and successful labors of Bourne and Tupper at Marshpee. And in 1646 began, in good earnest, the preaching of Mayhew on Martha's Vineyard, and of Eliot around Newton.

Eliot's work has become historical. The index and monument of his achievements and his prospects is found in that famous Indian Bible — the first, and long the only, Bible printed in America. It has scarcely one

living reader now; yet thirty-five hundred copies of it once issued from the Cambridge press. Eliot had, in 1674, a circuit of fourteen villages, and eleven hundred praying Indians. Next year came the terrible blight of "Philip's War," and cut down his congregations to four. They never recovered from the shock. In fact, only their Christian connections saved the whole of them from extinction at the time. The suspicions, jealousies, irritations, and revenges then aroused never ceased. Then began the long catalogue of organized Indian miseries. The General Court collected the remnant, and *removed* them to the islands in the bay, where they suffered "incredible hardships;" and the five hundred removed had, in 1698, shrunk to two hundred and five Indians in all what was then Massachusetts proper. Removal! The old, old story, ever new; the fatal rock of all their prospects.

In the next century, various efforts were equally hopeful, and equally frustrated. The relics of the Mohegans, at Stockbridge, were gathered by John Sergeant into a thriving town, with twenty houses, built in English style, and a church of forty communicants. The Revolutionary War made, in various modes, sad havoc among them; and after the war, they *removed*, first to Central New York, then to Indiana, then to Green Bay, then to Lake Winnebago. A relic of them remained in New York, and were transferred, in 1827, with the relics of other tribes, to the care of the American Board. But in all their removals, averaging one for every twenty or twenty-five years, the tribe never lost its civilization. An early and most hopeful mission of the Moravians to the Indians of New York was thrice broken up by fire *and sword*, and three or four times broken down by

removals. David Brainerd's mission in New Jersey, and the opening efforts of Eleazer Wheelock's Indian school and college, with its various Indian missionaries, seem to have been almost fatally interrupted by the struggles, absorptions, and complications of the Revolutionary War.

A generation passed away. Within three years and a half of the time when Hall and his associates sailed for India, the American Board was adopting measures (1815) for carrying the gospel to the Indians. One hundred thousand of them were then supposed to reside east of the Mississippi, of whom about seventy thousand were comprised in the four southern tribes — Creeks, Chickasaws, Choctaws, and Cherokees. The Prudential Committee, whose previous purposes had "from time to time been frustrated," now brought the matter in earnest before the Board and the Christian public. They appealed to the success with which Rev. Gideon Blackburn, of the Presbyterian Church, had already labored among the Cherokees, in five years enabling four or five hundred youth to read the English Bible, and receiving several individuals as "hopeful and exemplary Christians." Before another annual meeting, the first Indian missionary of the American Board, Cyrus Kingsbury, fresh from Andover Seminary, had visited the Cherokees. He passed through Washington, on the way, where a Cherokee chief expressed his deep interest in the effort. He said that his nation had long wished for schools, and had even "thought of devoting a part of their annuity to the object." President Madison also ordered the Secretary of War to say that the Agent for Indian Affairs would erect a house for the school, and one for the teacher, to be followed by others, as occasion

might require, and success might justify. The agent would also be instructed to make the munificent provision of "two plows, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils," and when female pupils should be received, and a female teacher engaged, "a loom, half a dozen spinning-wheels, and as many pair of cards." All these, however, "will remain public property, to be employed for the benefit of the nation" — a nation of many thousand souls. The government would gladly have done more, but its means were "limited."

Mr. Kingsbury went on his way rejoicing. In October he had a grand talk with the assembled chiefs of the Cherokees and the Creeks, at the close of which a principal chief took him by the hand, and sententiously informed him: "We have listened to what you have said, and have understood it. We are glad to see you. We wish to have the schools established, and hope they will be of great benefit to the nation." Another chief was appointed to assist in selecting a site, and they fixed upon Chickamauga, ten miles from the place forty-seven years later made famous by the repulse of the Union army, on the banks of the creek which some rebel termed the River of Death, and seven miles, also, from the brow of that Lookout Mountain, where, in "the battle of the clouds," the Confederacy received a stunning blow. The missionaries called it Brainerd. A neighboring height still bears the name of "Mission Ridge."

Mr. Kingsbury, followed at once by Messrs. Hall and Williams, with their wives, and soon after by others, immediately began the enterprise. It was a compound of mission, boarding-school, and agricultural college. *The beginning*, as well as the continuance of it, entailed

immense care and labor upon the missionaries. The government contractor, like many of his successors, failed to build the houses agreed upon, and the missionaries soon found themselves engaged in making twenty thousand bricks, burning lime, digging cellars and a well, besides the by-play of bringing their meal forty miles, and planting "twenty or thirty acres of corn, some cotton, flax, and potatoes," to say nothing of a school of twenty-six young Cherokees, a Sunday school of thirty blacks, and preaching on the Sabbath. In eighteen months the Treasurer of the Board visited the mission, and was delighted. He found the Indian boys alike willing to work, docile to learn, and orderly and gentle in their behavior. They could plant an acre of corn before breakfast; fifteen of them could read in the Bible, and eleven in easy lessons; and eighteen could write. Their deportment at prayers, at table, at school, would have been creditable to white children. Five natives were already in the little church, followed the same year by two others. The religious experiences of some of these Indian converts were most striking and refreshing. One day (May 27, 1819) President Monroe, accompanied by General Gaines, suddenly made his appearance, unannounced till he stood at the door. He expressed himself so well pleased with all he saw, that, on the spot, he ordered a much better building for the girls' school, at the public expense.

No wonder the friends of missions took courage. Christian farmers and mechanics offered their aid. Meanwhile the committee determined to push on to the Chickasaws and Choctaws, who ardently desired them to do so. Accordingly, in 1818, Mr. Kingsbury selected a site among the Choctaws, on the Yazoo, four hundred

miles south-west of Brainerd, and called it Eliot. He found intemperance already there to an alarming extent, and the vicious whites who introduced and fostered it. Here again the first work was chiefly of secular arrangement. A dense forest covered the ground, although the works of the ancient mound-builders, here and there, indicated a former population in the wilderness. Amid the sickness of acclimation, and innumerable difficulties and hardships, in eight months they had erected some ten log buildings for various uses, the lumber all hewed and sawed by hand; cleared and inclosed thirty-five acres of land; set out fruit trees; besides cutting roads, building small bridges, and even making tools and furniture. So eager were the Choctaws for instruction that eight children were brought a hundred and sixty miles before the missionaries were ready, and the school was prematurely opened in April (1819), under this constraint. When opened, more scholars applied than could be received. The Choctaw king promised two hundred dollars annually from the nation's annuity; and at a council, in August, a subscription was made of seven hundred dollars, eighty-five cows and calves, and five hundred dollars a year from the annuity. In one year from that date, the nation, acting in three several districts, voted to devote to the schools their entire annuity of six thousand dollars from the sale of lands to the United States. The official letters of the nation, announcing this fact, express the earnest hope of "taking their place among the enlightened nations of the land;" they overflow with gratitude to their "good, white brothers," and they add that "more than one thousand children in our nation are waiting and looking up to our *white brothers* for instruction."

Among the Choctaws, the missionaries, however, were doomed to incessant annoyances and hindrances, chiefly from the slanderous reports and vile influences of renegade whites, who had fled from the restraints of civilized life, and were the sworn enemies of the missionaries. For these, and perhaps other reasons, among the Choctaws, conversions lingered. But with the Cherokees, everything moved steadily forward. It is believed that from the first there was no year without conversions. "Wicked Jack" becomes a new man, and chooses the significant name of John Crawfish. Six members of one family connection (the Sanders family), men and women grown, are received into the church at one time, dedicating their households, too; and "there is not a dry eye in the house." Old John Sanders says "he can sit all night to hear the word of God;" Alexander, though tempted, "would not touch a drop of whisky for five hundred dollars;" and the brothers all became lay-missionaries at once. Catharine Brown, after "eminently adorning the doctrine of God" for six years, dies in blessed peace. David Sanders's little girl, fatally burned, passes away in prayer. John Arch, the interpreter, who had come a hundred and fifty miles to school, offering his gun for clothing, so "wild and forbidding" in appearance that the missionaries shrunk from receiving him till he almost forced himself in — he, too, after five years of Christian life, leaves "evidence of love to God and man much beyond what is common in the best organized Christian communities." The chief, Rising Sun, comes to secure a school and a pious blacksmith for his home, and is determined to "obey the Bible." The missionary Butrick, in a tour of two thousand miles, addresses a hundred and fifty meetings,

ranging in size from fifty to two hundred persons, and is everywhere received with attention, and often with gratitude. Men came twenty miles to Willstown, and two men twenty-five miles to Carmel, for religious instruction. At the latter station, on the 21st of March, 1824, eighteen persons were received to the church, from "the gray-headed sinner of seventy" to "the youth of eighteen." Mr. Butrick preached, by invitation, the previous autumn, before the National Council. The Council observed the Sabbath during its session, and prohibited all trade or business on that day. Sabbath observance began, indeed, to extend to many villages. In one instance, a man came nineteen miles to inquire when the next Sabbath would arrive, because he and his neighbors were intending afterward to keep it as well as they could. All was hopeful. Arrangements were made for a network of mission schools. In 1822 the king's interpreter came to smoke with the missionaries the silver-hooped "pipe of peace," its bowl the head of a tomahawk, and its stem the handle; and Path-Killer, the king, and his chiefs, in National Council assembled, expressed the warmest thanks, and came, one by one, from their seats, to take Mr. Hoyt, the missionary, by the hand. The old king visited the schools, in company with a principal chief. The tears flowed incessantly down his dusky cheeks while the children sang; and both of them most affectionately addressed the school,—the king a second time,—and closed by taking all the scholars by the hand. The nation soon established regular courts of justice, converted its council into a legislative body, and in 1827 appointed a committee to draft a constitution.

Such was the early movement among the Cherokees,

when a singular Providence came to its aid just at this point. One George Guess (or Sequoyah), a half-breed Cherokee, about fifty years old, invented the remarkable Cherokee alphabet. He could neither write nor speak English, but simply knew that a mark could be made the sign of a sound. He set himself to work to gather up all the *syllables* of the Cherokee tongue, which proved to be eighty-six. He used English letters, and various modifications of them, with some characters of his own. The whole was so simple that in "three days" a bright learner could commence letter-writing. When the fact first came to the notice of the Prudential Committee, in 1825, the Cherokees in Wills Valley had for two years been corresponding with their countrymen beyond the Mississippi. In three or four years, half the nation could read; and in the solitudes of the forest, one might often see the trees inscribed with Cherokee. Within a year of the translation of the four Gospels into their language, the National Council were appropriating money (1826) for a printing press and types, and a Boston firm were soon engaged in cutting punches. Guess, it is said, never became a Christian, and lamented his invention when he saw it used for circulating the New Testament. But he could no more recall his alphabet than Erasmus his Greek Testament, when it had been launched upon the world.

In 1826, besides the missions to the Cherokees of Georgia, then numbering seven stations, and that to the Choctaws of Mississippi, with ten stations, and one to the Cherokees of Arkansas, two hundred miles beyond the Mississippi, the Board received several other Indian missions from the United Foreign Missionary Society, *as follows*: Among the Osages of the Neosho, or Grand

River; the Osages of Missouri; mixed tribes at Mackinaw; the Ottawas at Maumee; the Senecas at Alleghany, Cattaraugus, and Seneca, as also the Tuscaroras in New York. The Osages were a powerful tribe of several thousand. The New York Indians numbered not more than twenty-five hundred souls.

This year, also, the Board took under its charge the little remnant of the Stockbridge tribe, at Green Bay, whose ancestors had enjoyed the ministrations of John Sergeant, President Edwards, and Dr. West, in Massachusetts. Through all their removals, for a hundred years, they had kept alive a school, and probably had exemplary professors of religion among them. Their church had been revived in 1818, and thirty-three members were added to it in 1827 and 1828. They had their choir of singers, and conducted public worship with Bible and hymn-book in hand; and their whole settlement, of two hundred and fifty souls, bore an aspect of comfort and civilization.

In 1827 the mission to the Chickasaws, which had been begun seven years previous by the Synod of Georgia and South Carolina, was received by the Board.

And now a glance at these missions, about the close of the year 1830, would have shown a singular state of promise all along the line. It seemed as though all things were now ready for one wide ingathering into complete civilization, and into the kingdom of God. Everywhere were centres of light. The traveler would have found half the Cherokees in Georgia able to read, and leavened with eight churches; while the arts and methods of civilized life were rapidly spreading. There were schools, courts, a legislature, and stringent laws *against intemperance* and the sale of strong drinks. The

Choctaws, also, had at last been visited by a revival, and during the year, two hundred and fifty persons were received to church fellowship. There was a church among the Chickasaws, and another among the Cherokees of Arkansas. The haughty Chickasaws, in not a few instances, traveled ten miles to an evening meeting, returning by torchlight, in foot-paths full of mud and water; and Mr. Holmes, a teacher, had written, in 1828, "I have never seen a people so hungry for the bread of life." Numerous conversions had just taken place among the Osages, and a few at Mackinaw. About one fifth of the few Stockbridges, at Green Bay, were church members. The Ottawas at Maumee, and the Indians at Tuscarora, Cattaraugus, and Seneca each had their church, their temperance society, and their benevolent organizations. At this time, *three fourths of all the church members in the missions of the American Board were among the Indians; and it was an ascertained fact, that for twenty years the numbers of the Cherokee, Creek, and Choctaw tribes had been steadily increasing.*

But the great southern mission lay upon a volcano, and the next year it burst forth. One blushes to write the truth of history. Greedy white men had their eye upon the fine lands guaranteed forever to the Indian tribes. As early as 1819, an attempt was made by the United States to remove the Cherokees from their reservation. A deputation to Washington, headed by the noble chief, Charles R. Hicks, had baffled the scheme. They had even then pleaded their new hopes of civilization, and the disastrous effects of removal, as the great objection; and when by treaty their remaining lands were secured to them in perpetuity, amid the abounding joy and gratitude of the nation, a hundred thousand

acres of the ceded lands were also appropriated as a perpetual school-fund. "This marks, indeed," said the Prudential Committee, "a new and auspicious era."

But alas! the camel's head was already in the cabin window. Once and again, near the beginning of the century, had the tribe been pacified by money payments for lands already occupied by white "squatters." Again, in 1805, under the specious plea that their growing civilization required less territory, another sale had been secured. And now, at the time of which we write, "the irritating proximity of the Indians and white men"—a euphemism for the perpetual intrusion of reckless, lawless whites upon the Indian Territory—suggested the wolf's method of "inducing" all the Indian tribes to remove beyond the Mississippi. A great body of Cherokees were "persuaded" to go in 1819. The Choctaws had ceded a large tract in 1816, and were awaiting further suasion. The tribe of the Chickasaws, whose motto, "Here we rest," still remains embodied in the name *Alabama*, had already made three cessions; and about the year 1818, the northern tribes also were bought up. The scheme slumbered for a time at the South. But in 1828, the United States Government, pressed by evil agencies behind, began its work. A deputation of the Arkansas Cherokees at Washington, though not authorized, but forbidden by the standing law of the nation, to alienate any portion of their land, consented to a new removal, and the pressure began to be applied to the Cherokees of Georgia, and to the Choctaws, Creeks, and Chickasaws. All four of these tribes were "greatly agitated and distressed" at the prospect of a compulsory removal from lands guarantied to them *by treaty after treaty* with the United States. For

several years, it became the one absorbing and distracting theme of the Cherokees. It threw the Choctaws at once into great trouble, despondency, and violent dissensions, in which the missionaries stood between two fires: the pagan portion of the nation falsely charging them with favoring the removal, and the United States authorities regarding and treating them with suspicion and severity. One is ashamed to write that in September, 1829, United States Commissioners assembled the Choctaws in council, and proposed terms of removal; that a committee of sixty Choctaws, representing the three districts of the nation, reported almost unanimously against it, and the whole body of Choctaws approved the report, and a large proportion of them went home; that, on the next day, the Commissioners assembled the remainder, and by threats of withdrawing the agent, making them pay the expenses of the treaty, leaving them to the mercy of state laws, and by bribery of certain chiefs and their relatives, forced the treaty through, to the "general indignation" of the great majority of the warriors and captains; and that, meanwhile, the presence of the missionaries at the treaty-ground was forbidden by the United States Commissioners in writing, although the presence of all other persons was allowed. But these are dark facts of history. The Cherokees resisted longer. They felt, like the Choctaws, that it was only the beginning of the end; and the few that consented earlier did it in the firm conviction that all would be compelled to go, and that the last would be the worst off. But the wise did not finally hold the victim till the year 1836. In the July previous, the United States sent as Commissioner, to persuade the Cherokees, the Rev. J. F. Schermerhorn. But in vain. In October, another attempt;

again in vain. The Cherokee delegates then departed to Washington to confer directly with the Secretary of War. In their absence, within a month, this gospel messenger called another council of a fraction and faction of the tribe, got up another delegation and another treaty, which was soon ratified by the President and Senate; although the chief, John Ross, and fifteen thousand of the nation — a vast majority — protested against the treaty in every stage of its progress, as unsatisfactory, contrary to the will of the nation, and made with persons wholly unauthorized. The treaty was concluded, it is alleged, with three chiefs and about six hundred men, women, and children.* The chiefs were afterward put to death by the nation for their treachery, though against the efforts of John Ross. But the Rev. J. F. Schermerhorn's treaty stood; and General Winfield Scott, and two thousand troops, were afterward detailed to execute its provisions.

But the State of Georgia did not wait for the treaty. Three years before it divided up the whole Cherokee country into sections of one hundred and forty acres each, sold them by lottery to its citizens, and extended its laws and courts over the territory. Men with white skins and black hearts rushed in. They carried gambling, intemperance, lewdness, and outrage among a people broken and despondent. The Cherokee laws against intemperance and liquor-selling were overborne by the laws of Georgia, as were those of the Choctaws by the laws of Mississippi. All was demoralization. There was even a reaction against the missions, and a direct loss of influence. The missionaries were viewed as citizens of the nation that oppressed them, and as representing its re-

* *New Am. Cyc.* But Rev. W. Willey writes, "Sixty *men* and no chiefs."

ligion ; and, though the missionaries were actually driven out of Georgia into Arkansas, they were suspected as "treaty men."

A singular experience was that of the two missionaries Butler and Worcester, in 1831. In January they and their companions received notification of a law of Georgia, recently enacted, requiring all white men residing on the Cherokee lands to take the oath of allegiance to the State of Georgia, and get a license from the Governor, under penalty, if found there after the 1st of March, of penitentiary imprisonment at hard labor not less than four years. Well knowing this to be in open conflict with their rights under the constitution, laws, and treaties of the general government, they remained at their post. On the 12th of March appeared a detachment of the "Georgia Guard," headed by a colonel. Three of the missionaries were arrested, and taken to the headquarters of the guard. On being brought, by writ of *habeas corpus*, before a County court, the Judge released them on the ground that, as missionaries patronized by the general government, they were in some sense its agents, and not within the range of the law. Forthwith a correspondence ensued between the Governor of Georgia and the President, in which the latter declared that he did not consider them in any sense agents of the government ; and the Postmaster-General, to clear the track, made haste to remove Mr. Worcester from the office of postmaster. The Governor now sent warning letters, and the agent of Georgia gave them two days to leave. Messrs. Worcester and Butler frankly, but respectfully, declined. And now appeared once more the Georgia Guard and a Georgia colonel. Messrs. Butler and Worcester were arrested, with a Methodist missionary

(Mr. Trott), and a Cherokee named Proctor. The latter was for two nights chained by the neck to the wall of the house, and by the ankle to Mr. Trott, and marched two days chained by the neck to a wagon; and Dr. Butler was marched also with a chain about his neck, and part of the time in pitch darkness, with the chain fastened to the neck of a horse. Two Methodist clergymen meeting them, and expressing some sympathy and indignation, the gallant Colonel Nelson cut a stick and gave one a severe blow on the head, and his subordinate, Brooks, dismounted the other, and drove him along the road, compelling him with the bayonet to keep the centre of the road, through mud and mire, pouring out upon the company the vilest obscenities and oaths, and taunting them, "Fear not, little flock." After eleven days' confinement in a filthy log prison, aggravated by every practicable discomfort, a Georgia court (Clayton, J.) sentenced Messrs. Worcester and Butler to four years hard labor in the penitentiary. A memorial was addressed to the President of the United States. But President Andrew Jackson replied by Lewis Cass, the Secretary of War, that he had satisfied himself that the laws of Georgia rendered the acts of Congress "inoperative," and he had no power to interfere. The case was carried to the Supreme Court of the United States, Judge Marshall presiding; and the action of the Georgia court was reversed and annulled, and the discharge of the prisoners ordered. The court of Georgia refused to obey, and Governor Lumpkin refused to interpose his executive authority to release the prisoners. When, therefore, a generation later, the Union camp-fires blazed on Mission Ridge, as Bragg, and Hardee, and Longstreet fled, defeated and broken, *and when Sherman swept all Georgia from Chattanooga*

to Savannah, and the Georgia Governor, as he fled, vainly released a hundred penitentiary criminals to fight for their native state, it was difficult for some now living not to remember the days of Nelson, and Clayton, and Lumpkin.

For fifteen months and more Messrs. Butler and Worcester lay in the penitentiary. A memorial to the Chief Executive of the nation, requesting the enforcement of the decree for their liberation, was prepared; but they were dissuaded from presenting it, the more easily, whether wisely or not, because it was well understood that the President of the United States would not enforce *that* mandate of the Supreme Court of the nation. "Old Hickory" was now a willow wand. They gave notice, however, of a new motion in court. And now appeared on the scene two Georgia congressmen, rejoicing in the allegorical names of Schley and Coffee, to reconcile them to their bitter cup. These gentlemen, and other personal friends of the Governor, promised them that they should be released if the motion were not made. The missionaries conferred with the Prudential Committee. In view of the facts that their rights had been *judicially* asserted, that the law itself was now repealed, that their own speedy liberation was guaranteed, that no executive enforcement of the national judiciary mandate could be counted on, that it was too late thus to benefit the Cherokee nation, and especially that this might be a case in which it was for Christians rather to suffer than to appeal to force, they withdrew the notice of a motion in court, and were liberated by proclamation of the Governor.

Georgia could well afford to repeal its law and liberate its prisoners. It had triumphed over the national court, and handcuffed the national executive. It had mean-

while put in operation such influences as intimidated and compelled the Cherokees to remove. Within eighteen months of the liberation of the missionaries, the white "squatters" on the Cherokee lands were more numerous than the Indians. And yet, under all the pressure of threats, and bribes, and interruption, and corruption, and outrages, so resolute was the opposition of the nation, that, as we have seen, no treaty of cession could by any fair means be secured. Even when Rev. J. F. Schermerhorn and his "six hundred" had compounded for the nation with the President and Senate, the nation continued peacefully to struggle for their rights. In the winter of 1836 an effort was made for a new treaty. In July, 1837, a delegation was chosen to visit Washington. They presented their cause at the opening of Congress in a most able and lucid manner, sustained by the signatures of almost the whole Cherokee nation, and by numerous remonstrances from citizens of the United States. All was vain. No essential modification of the treaty could be effected. Still, they could not believe that a treaty which seemed to them so iniquitous and oppressive would be executed. And while the military were gathered round them, like the vultures round their victim, and while numerous fortifications were erected in the country, they remained quietly in their homes. Their grounds were planted for a larger crop than usual, when, on the 23d of May, 1838, the troops began to gather them from their cherished homes to the camps. Late in the season (August 19) the missionaries celebrated the Lord's Supper for the last time at Brainerd, and sixteen thousand people soon bade a mournful and reluctant adieu to the lands of their fathers. A five months' journey was *before them*. Sick and well, old man and infant, mothers

and mothers that were to be, through the winter months they traveled on, from six to eighteen miles a day. There were births and there were deaths — but the deaths, alas! were two to one. They averaged thirteen deaths a day. They arrived at last; but more than four thousand — more than one fourth of their whole number — in that ten months time they had left beneath the sod. This shocking mortality was not due to special ill-treatment, but inevitable in such a removal. They bore it, on the whole, patiently. Many of the companies had religious services on the way, and all showed the influence of the missionaries in the fact that no such outbreaks of resistance as the government anticipated took place. No wonder that “Indian blood” so far boiled up the next year as to bring to an untimely end the three men who had sold their nation. Major Ridge was way-laid and shot. John Ridge, his son, was taken from his bed and cut to pieces. Elias Boudinot was decoyed from his house and slain with knives and hatchets. But John Ross and his friends expressed the deepest regret at such transactions, while the United States officers scoured the country in vain for the murderers. Aside from this, the deportment of the Cherokees, under their terrible trial, was worthy of a Christian people. And when men say the Indians can not be civilized and Christianized, posterity will sadly judge which party displayed the higher type of Christian manhood — John Ross and the Cherokee nation, or Andrew Jackson, Lewis Cass, the Reverend Commissioner Schermerhorn, Congressmen Coffee and Schley, Governor Lumpkin, Colonel Nelson, the Georgia Guard, the Georgia Legislature, and, must we add, the Senate of the United States in 1835. These things are *facts of record*; on record let them stand.

But the palmy days of Indian missions were past for a generation. The shock of these events, and of the broad scheme to which it belonged, agitated and affected every tribe in the country. The little remnant of the Stockbridges were, for years, distressed by the question of a new removal. The Indians of New York were kept in a state of bitter complaint and internal dissension.

The remainder of this story may as well be briefly dispatched. It was almost a harvest of disasters, springing from one common root. The incoming flood of white and Indian corruption among the Chickasaws compelled the abandonment of that mission in 1834. The Osages, in 1836, made it positively unsafe to remain. In the same year the Creeks, instigated by neighboring whites with slanderous charges, petitioned the United States agent to remove the missionaries; and they were summarily expelled, without a hearing. In the discouragement of long-continued and still unsettled removal agitations, attended with a steady downward movement, the last missionary among the Stockbridges withdrew in 1848, and left them to a native pastor, Jeremiah Slingerland. The relics of the Tuscaroras in New York, with many of the marks and some of the vices of civilization, were left to themselves in 1860, having a church of a hundred members, and, for a time, the partial services of Peter P. Osunkirhine, a preacher of the Abenaki tribe. In the Choctaw nation the influences of religion, never so thoroughly established, had been unfavorably affected by removal. The nation had recovered, in good degree, from the diminutions and the losses of removal; but they had learned from their former oppressors to enact stringent laws in defense of slavery. Some of these laws directly conflicted with the liberty of teaching and

preaching. On the principles that should govern, and the methods that should be pursued in the circumstances, an important diversity of sentiment arose between the missionaries on the one side, and the Prudential Committee, the Board, and its patrons on the other. By reason of these embarrassments the mission was, in the year 1859, discontinued. At that time there were twelve churches, containing thirteen hundred and sixty-two members, of whom a small number, some twenty or thirty, perhaps, were holders of slaves. The Cherokee nation at this time numbered about twenty-one thousand. Our missionary work among them had never resumed its former importance, the four churches numbering only about two hundred communicants. But the Baptists, Moravians, and Methodists had largely entered. Meanwhile the nation had become, though with serious drawbacks, a "nominally Christian nation." For this alleged reason, re-enforced, no doubt, by other grave considerations, the mission was, in 1860, discontinued. The Seneca mission, in New York, was transferred to the Presbyterian Board in 1870, with the tribe increased one third in number (from twenty-five hundred in 1818 to thirty-three hundred and eighty-three in 1870), with houses finished and furnished, and lands cultivated, and their persons dressed like their white neighbors, with the district school system in full operation, and a record of six or seven hundred hopeful conversions during the history of the mission.

Rev. S. L. Hobbs, M. D., a missionary among the Choctaws many years ago, was urged to resume his labors among the people who had constituted his former charge; and so earnest was their plea that the Prudential Committee authorized him to comply with their request.

He arrived at Fort Smith, on the border of the Indian Territory, in November, 1872. His field was very large, and its necessities were very great, partly because of the distressing demoralization which our civil war had caused, and partly because of the lack of any effective evangelistic agency during the ten previous years.

But the Lord was pleased to bless his labors, so that when he felt constrained to surrender his commission (June 1, 1876), he left behind him four churches, "well organized," and under the care of a native brother, who had been his pupil at Lenox before the war, but had secured ordination, and was supported by the Board of Missions of the Southern Presbyterian Church. The number of persons admitted to Christian fellowship during this brief period exceeded one hundred; and others were expected to avail themselves of the same privilege at an early day. In addition to this spiritual fruitage, relief had been freely administered to the sick; a marked impulse had been given to the temperance reform, — an object of exceptional importance among the aborigines of this country; and many other benefits had been conferred upon the Choctaws. The Board has abundant reason, therefore, to be grateful for the privilege of accomplishing so much, with so small an expenditure.

The Dakota mission, the only remaining inheritance of the Board among the native tribes, deserves a separate description.

GENERAL SUMMARY.

The following resumé will show how *many* Indian tribes the Board has embraced in its plans, for *how long a period*, with *what agency*, as also, in part, with *what results*.

(a.) *Cherokees*. — 1816–60. One hundred and thirteen missionaries, mostly lay and female. Twelve churches and 248 members in 1860. Schools. Printing, 14,084,–100 pages. Given up because the proper work of the Board was supposed to be done.

(b.) *Choctaws*. — 1818–59. One hundred and fifty-three missionaries, including lay and female. Twelve churches and 1,362 members in 1859. Schools. Printing, 11,588,000 pages. Given up because of complications arising from the existence of slavery. One missionary resumed labor in 1872, and withdrew in 1876, leaving four churches in the care of a native pastor.

(c.) *Osages*. — 1826–37. Twenty-six missionaries. Two churches of 48 members. Large schools of 354 scholars. Their country ceded to the Cherokees.

(d.) *Maumee*. — 1826–35. Six missionaries. A church of 25 members. Given up because of changes in the population.

(e.) *Mackinaw*. — 1826–36. Seventeen missionaries. A church of 35 members. Given up as above.

(f.) *Chickasaws*. — 1827–35. Ten missionaries. A church at one time of 100 members and schools containing 300 pupils. Given up as above.

(g.) *Stockbridge*. — 1828–48. Eight missionaries. A church of 51 members. Given up as above.

(h.) *Creeks*. — 1832–37. Six missionaries. Eighty church members. Given up because of peculiar embarrassments not to be overcome.

(i.) *Pawnees*. — 1834–44. Ten missionaries. Given up because of the roving character of the Pawnees and the hostile incursions of other tribes.

(j.) *Oregon*. — 1835–47. Thirteen missionaries. Broken up by the massacre of 1847.

(k.) *Senecas*. — 1826-70. Forty-seven missionaries. Transferred to the Presbyterian Board in 1870. From first to last about 600 church members.

(l.) *Tuscaroras*. — 1826-60. Ten missionaries. Given up because the proper work of the Board was supposed to be done. From first to last about 200 church members.

(m.) *Ojibways*. — 1831-70. Twenty-eight missionaries. Transferred to the Presbyterian Board in 1870. Number of converts not definitely known.

(n.) *Dakotas*. — 1835—. Forty missionaries. In part transferred to the Presbyterian Board in 1870. Not far from 1,000 church members from the first.

(o.) *Abenakis*. — 1835-56. One Indian missionary. Given up because of increasing discouragements. Some 75 church members from the first.

CONDENSED SUMMARY.

Twelve missions closed; 2½ transferred. Five hundred missionaries. Forty-five churches, 3,700 members. Schools and printing more or less in all. The whole number of Indians reached by these missions not far from 100,000.

MISSIONS AMONG THE NORTH AMERICAN INDIANS.—CONTINUED.

THE DAKOTAS.

IN the year 1835 the Sioux, or more properly Dakota, Indians were one of the most powerful tribes on the continent, numbering, probably, from forty-five to fifty thousand. Their vast hunting-grounds extended from the forty-third to the forty-ninth degree of latitude, and from the Mississippi to the Black Hills west of the Missouri. The great State of Minnesota now occupies their eastern borders; and only a few years have passed since they were the sole occupants of Winona, Red Wing, and the region about St. Paul. It was within a few miles of one of the first missionary stations, near Fort Snelling, that Longfellow found a name which he has made famous. Minnehaha is a Dakota word, and means "Curling Water." A little stream plunges a precipice of sixty feet in a parabolic curve, and goes on its way, "curling along in laughing, childish glee," to join the Father of Waters. The name Dakota, "*alliance*," indicates the numerous bands that unite to form the tribe.

As early as the year 1834, two adventurous young Christian brothers from Connecticut, Samuel W. and Gideon H. Pond, pushed their way to Fort Snelling, joined a neighboring Indian village, built a log cabin, and applied themselves to learn the language, while in various

ways they made themselves useful to the natives. They afterward became ministers and missionaries of the Board, and their location seems to have determined one of the first two missionary stations, which was at Lake Harriet. One year later the American Board took up the work, sending the Revs. T. S. Williamson and J. D. Stevens, and the farmer Alexander Huggins, with their wives, and two unmarried ladies, Miss Stevens and Miss Poage. They were soon re-enforced by Rev. S. R. Riggs and wife, and the Messrs. Pond, with other lady teachers, and in later times by the children of the earlier missionaries.

The rough savage whom the missionaries found was quite a different person from the sentimental red man of the romance and the poem. The only poetic thing about the Dakota was the kind of religious maze—or muddle—in which he lived, whereby everything was *wakan*, or mysterious. So abundantly did the *takoo-wakan*, or the supernatural and mysterious, protrude itself through all nature and life, making gods innumerable, as to constitute almost a pantheism, or rather a pan-diabolism; for “heaven and earth were full of demons, rankling with hate, and engaged in eternal strife;” and “dread of future evil filled the souls” of the Dakotas. One “Great Spirit,” omnipotent and all-pervading, so far at least as this tribe is concerned, is not so much an Indian belief as a white man’s dream. Their chief gods were the most grotesque conceptions. The water god, or gods, rather, mightiest of all, one of whom dwelt in an iron den under the Falls of St. Anthony, in the form of a prodigious ox, with horns and tail expansible to the skies, the organs of power; the thunder gods, of bird-like form, but terrible and hideous proportions, with double or quad-

urple-jointed wings, and of four varieties, black, yellow, scarlet, and blue,—the last of them globular in shape, without eyes or ears, and with eyebrows made of lines of lightning, hanging down in long, zigzag chains,—all dwelling in a palace, sentineled on its four sides by a butterfly, a bear, a reindeer, and a beaver, enveloped in scarlet down; the moving god, dwelling in a boulder and in the four winds, as hard-hearted as the one, and as capricious as the other; the anti-natural god, in four varieties, one of which carries a huge drum, using as a drumstick a thunder god, whom he holds by the tail, shivering with cold in hot weather, and fanning himself, naked, when the mercury congeals, bold in danger, and terrified in safety, with good for his evil, and evil for his good; and so on, in infinite inconsistency and hopeless confusion.

Their religious rites and worship were worthy of the hideous beings they worshiped. Streaked with blue and red paint, the Dakota performed his holiest services. He offered sacrifices to his gods (and to the spirits of the dead) from a piece of cloth or a kettle, a portion of every animal killed in the chase, or that greatest luxury of the Indian's own palate, dog-meat, up to the self-immolation, wherein, somewhat like the Hindu, the Indian cuts beneath the muscles of his breast, arms, and back, and suspends himself, by ropes passed through the incisions, to the top of a pole, for two or three days together, without food or drink. He has religious dances and feasts, in one of which the worshipers howl round a great kettle of boiling meat, seizing the hot meat and devouring it, and then having the hot water thrown upon their legs; and in another of which they dance round a pile of raw fish, till suddenly inspired, as they say, by the spirit of a

cormorant, they rush upon the fishes, tear them in pieces, and eat them down, scales, bones, entrails, and all. Sorcery and jugglery go naturally together.

The modern so-called spiritualism or spiritism of the white man is an old story with the Dakota Indians. They practiced summoning the spirits of the dead, and eliciting information concerning distant relatives and friends, all the while according to the most approved white man's mode, sitting with the fire-light extinguished, their blankets over their heads and singing in a low key, till the spirit comes with his "hair-erecting" disclosure. Indeed, the lofty feat wherein the Davenport brothers have, by twenty years' practice, acquired such expertness, tying and untying rope-knots in the dark, is, in all its important features, only the domestication of an ancient Dakota trick. Thus the juggler Red Bird, bound with ropes so tight as to break the skin, then tied, feet and hands together, and the whole body enveloped in knots and twists, with a buffalo robe fastened over all, was rolled into a tent, the lights extinguished, and all observers withdrawn. The tent is filled with rattlings, drummings, and voices. When at length the torches are lighted, Red Bird has slipped out of the robe and out of his fastenings, and left all the knots still tied.

There was little romance in Dakota life. It was hard on the men, and harder on the women. Bark wigwams were for summer, and the winter home was a conical-spreading tent, made of dressed buffalo-skins, supported by a framework of poles. A hole at the bottom let in the Indian, and a hole at the top let out the smoke. A coating of hay on the ground, covered partly by skin mats, with a central space left for the fire, formed floor and bed. Here, in bad weather, men, women, and boys sat

and smoked. The women cut the fire-wood, dug the *tepsinna* root, dressed the buffalo-skins, cultivated the corn-patch, and packed and often carried the tent. The men did the hunting, fishing, fighting, and lounging. Food was precarious. After a hunt, meat was abundant. At other times, especially on a journey, they were reduced to great hardships, and went to bed "empty." Mr. Gideon Pond, on such an expedition, had the pleasure of regaling himself with otter, turtles, ground-nuts, and muskrats, while his copper-colored friends pronounced some dead fish, found on the lake shore, to be "good;" and Mr. S. W. Pond once saw some "hickory chips which had been boiled to get nourishment." When the former gentleman was feasted on turtle-soup, his appetite was reduced by having witnessed the turtles boiled alive in the savory mess, and by seeing a friendly squaw, as a special courtesy, wipe out his dish first with grass from beneath the floor-mat, and secondly with the corner of the short gown she had worn, day and night, all winter.

The tribe were not without their amusements, gay or grave. Their dances were varied enough for a more civilized race; six or seven in number, and crowned by the hideous scalp-dance. The great national game was ball, on which they bet as high as white men, staking not only their trinkets and equipments, but their horses, and sometimes their women. They had their more quiet games, their "plum-stones," partly answering the purpose of dice, and their "moccasin" game, — not exactly a compound of "button" and "hunt the slipper." The tooting of a rude flute or flageolet, and the pounding of a rattling, one-headed drum, or tambourine, sometimes enlivened the smoky wigwam of a winter evening or a stormy day.

The language was troublesome to the missionaries.

It not only abounded in clicks, and gutturals, and unprecedented compositions, splitting a verb with a pronoun or a preposition, but, like other heathen languages, it was sadly defective for the utterance of religious ideas. A "good heart" was but joy; a "bad heart," grief; and a "hard heart," courage. The *Wakan-Tanka*, or "Great Spirit," was but an inferior god. The language was, of course, unwritten, and imperfectly known. Sixteen years from the commencement of the mission saw the publication of a grammar, and a dictionary of fifteen thousand words.

In the midst of this degradation, the mission families sent by the Board quietly and hopefully took up their abode, in 1835, at two stations, — at Lake Harriet, near Fort Snelling and the Falls of St. Anthony, and at Lacquiparle, two hundred miles further west. Their good work began even at Fort Snelling, where they organized a church, and received eight new converts, connected with the garrison, together with six members of other churches. The very first year, at Lacquiparle, brought in seven Dakota converts, and the second winter nine, the third year ten, till, in six years, forty-nine persons had been received.

The missionaries found, at Lacquiparle, a fast friend and invaluable helper in Joseph Renville. He was the son of a French father and a Dakota mother. Born in a wigwam, and educated from his tenth year in Canada, he had worked his way up from a trader's "runner" and Indian "brave" to be an interpreter, a British captain, and agent of John Jacob Astor's American Fur Company. He had now gained a commanding influence in the Dakota nation, — an influence which he steadily used for the benefit of the Indian, the traveler, and the missionary. In a journey of seven hundred miles, from

Fort Snelling to the British posts, his ever open mansion was the one welcome resting-place. He furnished the missionaries a temporary home, and became at once their singularly sagacious and competent interpreter of the Scriptures. From the first, when Mr. Williamson wanted a chapter to read in meeting, he went to Mr. Renville for a translation. A little later, in 1837, there was from time to time a pleasant sight to be seen in his reception-room. In front of a roaring fire sat Mr. Renville at his ease, and at a table near, with books and writing materials, sat Messrs. Williamson, Riggs, and G. H. Pond. A verse was read aloud from the French Bible, repeated by Mr. Renville in Dakota, and written down by the missionaries. Thus they went through the gospels of Mark and John. Mr. Renville's interest in the missionaries was not without its reward. His Indian wife was the first full-blooded Dakota convert, and the first that died in the faith. He himself became a worthy and consistent elder in the church, while one of his sons and one or more of his grandsons became preachers of the gospel.

For some years the accessions to the church were mostly women. Their obstacles were less than those of the men. The change involved far less revolution of dress, habits, life, and pursuit; drew less attention and less opposition. To the man, it meant complete reversal and reconstruction, outward as well as inward, from the cutting of his long hair, and the putting on of decent apparel, to the abandonment of polygamy; from the "scalp-dance" to the scalping expedition. Meekness of spirit and industry of life were hard sayings to an Indian brave. But in the end, the word and Spirit of God proved equal to the work.

From the first there were lovely spirits developed in those rude bodies. There was Hapanna, at Lake Calhoun, long enduring, all alone, not only the social opposition and persecution of her whole band, but from her own husband slanders, threats, beatings, dangerous wounds, and final abandonment; yet living and dying in the faith, and followed to heaven by her once abusive husband. There was Lightning-Face, wife of Pine-Shooter, once ragged and dirty, and a heathen so zealous as to forbid her children attending the meetings, hide their moccasins, and leave them to go barefoot in the snow, yet led by the Spirit to embrace the gospel with a wonderfully firm and child-like faith. And when, one summer morning, in 1867, a flash of lightning called her away, none doubted she had gone to be with God, where her husband had gone before. There was Catharine Brown, willing to be put away as the second wife; submitting to the cutting up of her blanket, and other similar trials; keeping the Sabbath, even though it entailed separation from her traveling company; learning to read, spin, knit, and weave; and entering into every plan for her people's elevation; bringing up her children for the Lord, and holding fast the faith in a good old age. There were Christian children, like Jenny Simon, weeping over her sins, and giving her heart to Christ when eleven years old, and passing away at fourteen, with such words on her lips as these: "I love all my friends here, but I love Jesus more." These, and many like cases, proved from the first the old, but ever new, transforming power of the gospel.

The life of the missionaries was not destitute of adventures. Mr. S. W. Pond barely escaped perishing on a trip from Lake Harriet to Lacquiparle. Overtaken by

a storm, losing his way, benumbed with cold, four days fasting, mistrustful of the gun of his Indian guide, a stray horse bore him exhausted to his destination, and saved his life. Dr. Williamson passed one winter in fear of starvation, the young men who went for his winter's supply having been compelled to abandon all, and almost perished on the way. On one occasion Mr. and Mrs. Hopkins and Mrs. Riggs encountered an Ojibwa war-party with two fresh Dakota scalps, and just afterward the still more dangerous party of excited Dakotas, who laid the blame of the murder upon the missionaries, and killed one of their horses on the spot. The terrified women pursued their way on foot, under a burning sun, comforting their hearts with those same words with which the Georgia colonel had once taunted the Cherokee missionaries: "Fear not, little flock." Mr. Riggs was once a "mark for an Indian arrow," and again "chased by the scalping-knife in the hands of a drunken man."

These were stray shots. At length came something of the grapple that is almost inevitable in the history of missions to the heathen. When the gospel began fairly to take hold of the Indian warriors, their chiefs and braves set themselves to stop it. They frightened away the children and broke up the schools, in some cases for months together. They posted guards to prevent attendance on Sabbath worship, and cut up the blankets of those who persisted. In more than one instance men who had embraced or favored the new religion died suddenly and mysteriously, and there was talk of "bad medicine," — the witchcraft of ancient and of modern times. Sometimes they used the methods of the tempter. Simon, one of the bravest of the braves, had become a Christian.

For four years he nobly stood the scorn of all his associates, and the very hootings of the children as he went abroad, that Simon was a woman now. But another band tried friendship and flattery. They invited him to their dog-feasts, praised his prowess, and treated him to "spirit-water." He fell, repented, fell, repented again, and fell deeper. For some years he stood aloof. He was followed by prayers and persuasions. He would listen, promise, and slink away. At length he came and sat on the church doorstep, but would not enter. In 1854 all the mission buildings at Lacquiparle, except the church, burned down. It was the signal for Simon's full and final return. He was restored to his standing, honored his profession, stood by the mission in the hour of its fiery trial, and became at length a preacher of the gospel.

But not all the tempted were thus recovered; and strong drink was one of the chief temptations. There was a time, in 1849, when many of the schools were shut up, the attendance at religious meetings very small, two fifths of the church members in a state of defection, the mission almost disabled by the stealing of their property and the constant killing of their cattle, a war raging between the Dakotas and the Ojibwas, and the country flooded with strong drink. Still it did not prevent the formation of two little churches in 1850. Then came the protracted excitement of treaties and cessions to the United States, the influx of settlers and speculators in village sites and city lots. But now also came the happy influence of the missionary work on the destinies of Minnesota; for the men who carried the gospel to the aborigines, also aided in forming the religious institutions of the white settlers. Four members of

the mission, indeed, withdrew to engage in the home service.

Meanwhile new Indian churches were organized at Yellow Medicine and Redwood, the one at Lacquiparle being transferred to Hazelwood; and when the treaty excitement had passed away, the field seemed more hopeful than ever. In 1856 was formed the "Hazelwood Republic," with a written constitution, and all the methods of a Christian civilization. It was followed by a similar one at Redwood. The chapel at Yellow Medicine had been built without cost to the Board. The little church at Redwood was often filled to overflowing, and the clear-toned bell at Hazelwood often summoned near a hundred worshippers. The Indians built them log, and frame, and — with government aid — brick houses, and began to raise grain, and other farm products, for sale.

But now drew nigh the time that tried the faith and tested the work of the missionaries. Opposers had said that the mission was a failure, and that the Christian Indians were more hostile to the whites than were the pagans. God signally branded the falsehood. But he did it, as it could only be done, in scenes of fire and blood.

There was a premonition as early as 1857. A white settlement of six or eight families, on the beautiful cluster of waters called Spirit Lake, lay near the hunting range of the chief Scarlet End. The winter was snowy, and hunting unproductive. The Indians, after annoying the settlers all around, came to an open rupture at Spirit Lake. They killed forty persons, and carried off the cattle, clothing, and provisions, and four captive women. One of the women was killed at the Sioux River because she could not cross it upon a log, and another afterward in the Indian camp; the third was

purchased, and restored to her friends, by two sons of the early convert Rebekah, and the fourth was recovered by the courage and skill of three Indian messengers. Great excitements and alarms attended the ineffectual attempts of the government to bring the offenders to justice. At one time Dr. Williamson saw the conical tents of five thousand warriors on the prairie between him and the camp of Major Sherman. The escape of Scarlet End and his assassins was not forgotten.

Five years passed away. The United States was fairly locked in its great struggle with the southern rebellion. The heathen portion of the Dakotas, stimulated by their medicine men and war prophets, had long been growing bitter toward Christianity and civilization, and watched their opportunity. Said they to Mr. Potter, "We do not desire your instruction; we wish you gone." The government and the traders had badly compromised Christian civilization. Of the general course of the government agents, and the traders to these Indians, it is but historic justice to say that it had been one long-continued imposition and outrage. The traders sold them goods at enormous prices, plunged them in debt, drugged them with spirits, and debauched their women. The traders and the government steadily played into each other's hands. It was the old fable, true at last, of the lion and the jackal. When a cession of lands was to be procured, the traders lent themselves, by fair means and by foul, to bring it about. They threatened loss of trade and of credit on the one hand, they held out the most delusive expectations on the other, and they procured the signatures of the Indians, on false pretenses, to contracts and vouchers not explained nor understood. When the money came, the government

agents paid, first of all, the claims of these traders; and "most of the money due under these treaties," says one who had investigated, "went into the hands of government officials, traders, and other swindlers." * The government had a way, too, of "breaking chiefs" when necessary, and, as Red Iron said to Governor Ramsay, of "having boys made chiefs to sign papers, and getting single chiefs to council at night to be bribed to sign papers." In one instance four hundred thousand dollars were paid by the government directly to the traders on old indebtedness, of which one Hugh Tyler received (in 1857) fifty-five thousand dollars for getting treaties through the Senate and through the chiefs. Nor were the stipulations about schools and implements carried out. "The treaties," says the writer above quoted, "are born of fraud, and all their stipulations curtailed by iniquity." †

These general exasperations were, in 1862, embittered by fresh grievances. In the previous year the government at Washington had made an arrangement to change their money annuity to goods, which made the payment at the proper time impossible. In July five thousand Sissetons came for their money. It was not ready, nor even promised them. Pinched with hunger, and some of them dying of starvation, they broke into the warehouse, helped themselves, and went home. The agent was thoroughly frightened for the time. A little later some of the traders not only refused the Indians credit, but insulted them by telling them they "might starve or eat dirt." It was close upon the outbreak.

* Heard's History of the Sioux War, p. 42.

† *Ib.*, p. 33.

Rumors of fighting came up from the rebellion, and acted like the distant smell of blood upon a wolf. The Indians kept hearing that their "Great Father was whipped." They saw that whites and half-breeds were invited to enlist. The able-bodied men of the white settlements were away to the war. Now was the opportunity. The prudence of the old chiefs was overridden by the fierce counsels of the young braves, and they determined to carry desolation through all the settlements of Minnesota, and seize again the hunting-grounds of their fathers.

The tinder was all laid when the spark fell. At Acton, four Indians, first roused by a mutual quarrel, then ejected from a house after a contention with the owner about liquor and a gun, and called "black devils" by his wife at a neighbor's, suddenly shot them and three other persons, and hurried away to their band with the story. All felt it to be an irretrievable step. Next morning, early, a hundred and fifty armed and mounted Indians throng round the house of Little Crow, all eager for a fray. The old chief sits up in bed, and great beads of sweat stand on his forehead. He sees the peril, for he had been in Washington. But the die is cast. His hopes and fears at home, and the excitement of the hour, force him on. "I am with you. Let us go to the agency, kill the traders, and take their goods." Deacon Paul and John Otherday boldly resisted in council, at peril of their lives, but in vain. They then rescued the white families, conferred with the troops, organized opposition, and afterward delivered the prisoners.

Little Crow and his vultures hurried to the lower agency, near Redwood, the same day, surrounded the houses and stores in small squads, and on the firing of

the signal gun at the store where first they were told to "eat dirt," they commenced an indiscriminate slaughter. When the horrid work was finished here, they scattered to spread it through the country. Messengers were sent to the upper Indians, and numerous bands engaged in the massacre.

It was the evening of the 18th of August that word came to Hazelwood of the slaughter, forty miles away, and of a band of fifty soldiers, hastening to the spot, driven back, with the loss of half their number, and all their arms. After dark strange faces were seen fitting round the mission, and the property began to disappear. Larger bands came passing by, and Simon and Paul hastened the mission family away. At midnight a company of twenty persons might have been seen stealing to the woods in the rear, guided and aided by Indian friends. It was Mr. Riggs and his company. They were paddled across the Minnesota, followed by an Indian woman with a forgotten bag of provisions. Then they crawled through the ravines to the prairie. Here they joined the company of Mr. Williamson, who had lived two miles away. For a week they plodded on together, through driving rains and long, wet swamp grass, exhausted, and often hungry. The children, as they crawled under the wagons, out of the rain, at night, cried for "home;" and the young traveling bride from New Jersey thought in the morning "they might as well die as live." They crossed several trails of the murderers, and little knew that one savage party was on their own trail, but was misled by their friend Peter Bigfire. They came in sight of Fort Ridgely; but it was sending up rocket-signals of distress, and they went on, by an escape so narrow that four men who left their company were

killed an hour after, within hearing of the guns. They reached St. Paul in safety, just as the dispatch had come from New Jersey to recover the bodies of the young bride and her husband.

On the same morning, when these left Hazelwood and Redwood, another company of sixty-two left Yellow Medicine. Honest John Otherday was their guide and protector. With the chances of escape, as he said, "one in a thousand," he brought them all safe to St. Paul; "and," said he, "my heart is glad." Simon, too, the relapsed and recovered Simon, proved true as steel. Leaving his own family to shift for themselves, he brought Mrs. Newman and her three children to Fort Ridgely, he and his son hiding in the day time and travelling by night. Five weeks later, a hundred captive women and children were found at "Camp Release," also rescued by the loyal Indians, by purchase or persuasion.

But long before this Little Crow and his horde had done their work. With torch and tomahawk they had swept an area of twenty thousand miles, — fifteen or twenty border counties. They had killed some six or seven hundred persons, burnt the mission premises, and the houses of all the Christian Indians, pressed Forts Ridgely and Abercrombie, and defeated a detachment of two hundred troops. In the horrors they committed the savages outdid themselves, and relapsed into fiends. They tortured the living, and offered every conceivable indignity and insult to the dead. They cut off the hands, feet, and heads of their victims, and tore out their hearts. They roasted an infant in an oven, spared not even the unborn, nailed children to tables and doors, threw their knives and tomahawks at them, and amused them-

selves by shooting arrows at women and children. One wretch killed seven children in one wagon. Still fouler wrongs were inflicted on captive women, to an incredible extent, ended sometimes by natural death, and once at least by the horrid torture of impalement. These murders and tortures of women and children were mostly the work of the younger braves, against the advice of their chief.

For three weeks they carried all before them. The Christian party put forth a bold and powerful influence to resist and divide their counsels, and formed a camp for self-protection. At length a body of twelve hundred United States troops pushed up the Minnesota Valley, routed the forces of Little Crow at Wood Lake, and finally scattered them to the west and north.

The leaders and the most guilty escaped. Little Crow fled, appropriately, to Devil's Lake. In the following July, near the town of Hutchinson, an Indian was shot while picking berries in the woods. His height and his grayish hair, his teeth, double all round, his left arm withered, and his right arm once broken and badly set, marked him as Little Crow, the foremost orator and hunter of the Sioux Indians. His skeleton, we believe, adorns the rooms of an Historical Society.

Four or five hundred men fell into the hands of our troops, by capture or voluntary surrender. The government was now resolved to punish; but the work was overdone. A military commission tried four hundred men in one month, dispatching them at the rate, sometimes, of thirty or forty in a day, and, of course, on very summary grounds. Fifty were acquitted, twenty sentenced to imprisonment, and more than three hundred condemned to be hung. President Lincoln was wiser

than the military commission. He ordered that sentence of death be executed only on those who were proved guilty of individual murders or of rape. On that finding, thirty-eight Dakotas were hung in one day. Only three of them could read, and none of them had ever attended a mission school. Three hundred and thirty remained in prison at Mankato.

And here were unfolded the strange plans and methods of God. The prisoners were broken and humbled. Eight or ten of them could read and write. Dr. Williamson and his sister distributed among them slates, paper, and pencils. As the readers and writers began to while away the time, their example became contagious, and soon the whole prison was a school-house. They wrote to their families at Camp Snelling, and that, too, became a school. On a visit made in March, 1863, Mr. Riggs carried some four hundred letters from the camp to the prison, and about as many back to the camp. The Indians lost confidence in their gods, and listened more earnestly to the gospel. By a notable providence, among them was Robert Hopkins Chaskay, an elder in the church at Yellow Medicine. He had been caught hanging foolishly round the scene of havoc, with his gun, which he fired at an ox, and was condemned to death. By special efforts of the missionaries his sentence was commuted. He was thus in prison, to coöperate within with the missionaries without.

A great revival took place in the prison that winter, and in the spring two hundred Dakotas were added to the church in one day; and when the government transferred the prisoners by steamer to Davenport, they passed St. Paul in chains, indeed, but singing the fifty-first psalm, to the tune of Old Hundred. The good work

spread at the same time, as by electric induction, into their families, and went on in the prison at Davenport. It was not till 1866 that the prisoners were released and joined their families, then at Niobrara in Nebraska. All the professors of religion, now numbering four hundred, chose to be gathered at first into the one "Pilgrim Church." Next year a long step forward was taken, in the choice of two native pastors, and the licence of two other native preachers of the gospel.

And now was inaugurated in the Dakota mission, — although on a more limited scale, — substantially the same policy which was about the same time begun in Central Turkey, of falling back upon the home agency, — apostolic missionaries and native pastors. The mission had now reached the stage where this course was possible. No eye but that of God could have seen, in the great Indian uprising and massacre, the opening of a new missionary expansion. When the missionaries fled from Hazelwood, Miss Martha Riggs wrote in her journal, "The feeling came over us that our life-work had been in vain." The Lord seeth not as man seeth. It was but the opening of a new era.

Since then the prosperity of the business has gone steadily forward, the Lord working marvelously with them for his own name's sake, till, in 1871, the mission was able to report nine stations and out-stations, and eight churches, containing more than seven hundred members, — one hundred of them received during the year. Mr. Riggs is now aided in the good work by two sons, (the younger having gone to Fort Sully in February, 1872), and a daughter, and Mr. Williamson by his son; while Joseph Renville, though dead, preaches the gospel by his son and his grandson. Six pastors, four licen-

tiates, and three teachers, all natives, are aiding the missionaries, and planting permanent institutions. Two training-schools are raising up more helpers. A Dakota newspaper is binding the churches together. Three thousand Indians are said to have embraced a civilized life, and the influences of civilization have more or less been brought to bear on ten thousand more. Some of them have renounced all tribal relations and allegiance, and all expectation of sharing in the annuities, that they may become citizens of the United States, own their individual homesteads, and stand on the plane of full civilized manhood. The churches are doing much toward the support of their own institutions. There is increasing willingness to hear the gospel in new fields; young men come from a distance to school; and the missionaries and native pastors are steadily pushing forth in new explorations, with much encouragement. A station is at once to be occupied at Fort Sully, three hundred miles beyond the Santee agency, among the "wild" Indians on the Upper Missouri. It is also a gratifying fact that the tribe, and particularly the more civilized portion, is steadily increasing. The government policy seems to have changed at last. Congress has taken up an apparently resolute inquiry into the colossal frauds that are perpetrated upon the aborigines of this country, and while this sketch is writing, President Grant has declared "his purpose to see that all the rights and interests of the Indians are protected." If this new policy can but be adhered to, and faithfully executed, and should the present missionary movement be suffered to go on without interference, there is reason to hope that the great problem of Indian Christianization, civilization, and *preservation*, will at last be effectually solved.

About the time this sketch was first published (1872), Rev. T. S. Williamson, M. D., and his son, Rev. John P. Williamson, transferred their connection from the American Board to the Presbyterian Board of Foreign Missions. Somewhat more than one fourth of the native church membership they retained under their supervision; and in all matters involving a common expenditure, as in the publishing department, they agreed to bear one third, leaving two thirds to those who remained with the American Board. Notwithstanding this change, the Dakota Mission continues substantially as it was.

In the year 1871, an Annual Conference, consisting of all the churches, pastors, and missionaries, was inaugurated. This has been a bond of union and strength, as it brings together, at some point in the field, from year to year, the Christian workers, and gives them an opportunity for the interchange of sympathy, counsel, and help; the Holy Spirit has been manifestly present with them. This Conference at its last annual meeting took measures to organize a Native Foreign Mission Society, which, if consummated, will educate these Dakota Christians in the higher work of giving the Gospel to those who still sit in darkness.

During the last four years, considerable progress has been made in the various departments of work. The then new station near Fort Sully has become fully organized; and Rev. T. L. Riggs and wife, with two young lady assistants, are now occupying the main station at Bogue, and they have two out-stations, Hope and Chantier, which are manned by native teachers. At each of these three places there are flourishing schools, and the Gospel has been preached in the Teeton dialect, in the expectation of a spiritual harvest, when the "power from on high" shall be given.

The plans of Rev. A. L. Riggs, at the Santee Agency in Nebraska, have been partly developed. A plain but commodious building has been completed, and it is occupied as a girls' boarding school, called the Girls' Home. His training school for young men, for which he has no proper building as yet, has increased from year to year, and this last winter, for a short period, he added to it a theological class of half a dozen.

At the Yankton Agency, and in the Settlement on the Big Sioux, two new school and church buildings have been erected. And three of the churches on the Sisseton Reservation have built houses of worship, in part by their own efforts; while at the same time they have been increasing in their contributions for the support of their own pastors, and also for benevolent work.

The "Iapi Oaye," or "Word Carrier," is now in its fifth year, and has demonstrated its necessity by its extensive civilizing and Christianizing as well as unifying influences, upon the whole work. The schools, government and missionary, have greatly increased the number of readers. Books have been added to those which were in use before. A Model English-Dakota Reader, prepared by members of the mission, has been published, mainly at the expense of the government. A beautiful book in Elementary Geography, in Dakota, has issued from the press of Scribner, Armstrong, & Co. The Dakota Bible has received considerable additions during these four years; and a new edition will be published by the American Bible Society this year, containing the whole of the New Testament, and all the books of the Old from Genesis to Second Samuel inclusive, as also from the Psalms to Malachi.

For years the members of the Dakota mission have

been greatly interested in the Indian community at Fort Berthold, on the Upper Missouri. The three remnants of tribes, living together in one village, the Mandans, the Rees, and Gros Ventres or Hidatsa, are not Dakotas, (though two of them belong to the Dakota language family.) But such has been their connection with our government and people for the last century, that their civilization and Christianization have seemed to become a matter of unquestionable obligation. The Lord has now opened the way for the occupancy of that distant post. Rev. Charles L. Hall, and Mrs. Emma C. Hall, under a commission from the American Board, left the Yankton Agency by a Missouri steamer, April 26, 1876. God giving them prosperity, the station may be regarded as occupied, and an additional appeal may go forth to the Christian people of the land for help, through their sympathies, and their prayers, and their contributions.

Including Fort Berthold station in the Dakota mission, as also the Presbyterian part of it, there are five stations, ten out-stations, eight ordained native ministers, two licentiates, and several students in theology, eight native churches, with an aggregate membership of about 800.

POSTSCRIPT, 1880.

The new Dakota Bible, the translation of which was finished in 1878, has now been issued in most comely form by the American Bible Society. Of the work at Fort Berthold, Mr. Hall writes hopefully, and it is believed that as soon as greater command is had of the three languages spoken here a forward movement can be begun. The force at this station has been strengthened by the addition of Misses Ward and Pike.

Mr. James C. Robbins, a successful teacher of Indian

youth at Hampton Institute, Va., has gone as an assistant missionary to the Santee Agency; and the reports from this station are in most respects quite gratifying. The Indians have nearly doubled the acreage and improvement of their farms, this year, in spite of the uncertainty as to the tenure of their lands; and the strength of the whole movement towards civilization and citizenship is Christian faith.

At Fort Sully and Sisseton Agency, the work goes forward. The "Homestead movement" of the year is noteworthy, indicating that the spirit of our government is now in the line of real progress in Indian matters, and that, when prepared for it, the Indian is not slow to take advantage of the privileges of citizenship.

The "Iapi Oaye," or "Word Carrier," was enlarged at the beginning of 1880, and is a comely illustrated paper of eight pages. The Indians prize it, and it is an important agency in their elevation.

A Native Missionary Society has been organized, and employs one missionary, Isaac Renville.

The Dakota Mission now has 4 stations; 9 out stations; 8 churches, with 621 members, and 55 additions on profession last year; 4 missionaries; 2 American male teachers; 12 female assistant missionaries; 7 native pastors; 1 preacher, and 7 native teachers and catechists.

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MISSIONARIES.	Began their Labors
Collins, Miss Mary C., Fort Sully, Dakota . . .	1875
Hall, Rev. Charles L., Fort Berthold	1876
Hall, Mrs. Emma C., Fort Berthold	1876
Irvine, Miss Louisa M., Fort Sully, Dakota	1879
Morris, Mr. Wyllys K., Sisseton Agency, Dakota .	1870
Morris, Mrs. Martha Riggs, Sisseton Agency, Dakota .	1870
Paddock, Miss Martha M., Santee Agency, Nebraska .	1877
Pike, Miss Sophronia B., Fort Berthold	1880
Riggs, Rev. S. R., LL. D., Sisseton Agency, Dakota .	1837
Riggs, Mrs. Annie B., Sisseton Agency, Dakota . .	1872
Riggs, Rev. Alfred L., Santee Agency, Nebraska . .	1870
Riggs, Mrs. Mary B., Santee Agency, Nebraska . . .	1870
Riggs, Rev. Thomas L., Fort Sully, Dakota	1872
Riggs, Mr. Henry M., Santee Agency, Nebraska . . .	1878
Riggs, Mrs. Lucy D., Santee Agency, Nebraska . . .	1878
Robbins, James C., Santee Agency, Dakota	1880
Shepard, Miss Martha A., Santee Agency, Nebraska .	1875
Ward, Miss Eda L., Fort Berthold	1880
Webb, Miss Susan, Santee Agency	1878



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HISTORICAL SKETCH

OF THE

MISSIONS OF THE AMERICAN BOARD

IN

INDIA AND CEYLON.

BY

REV. S. C. BARTLETT, D. D.

BOSTON:

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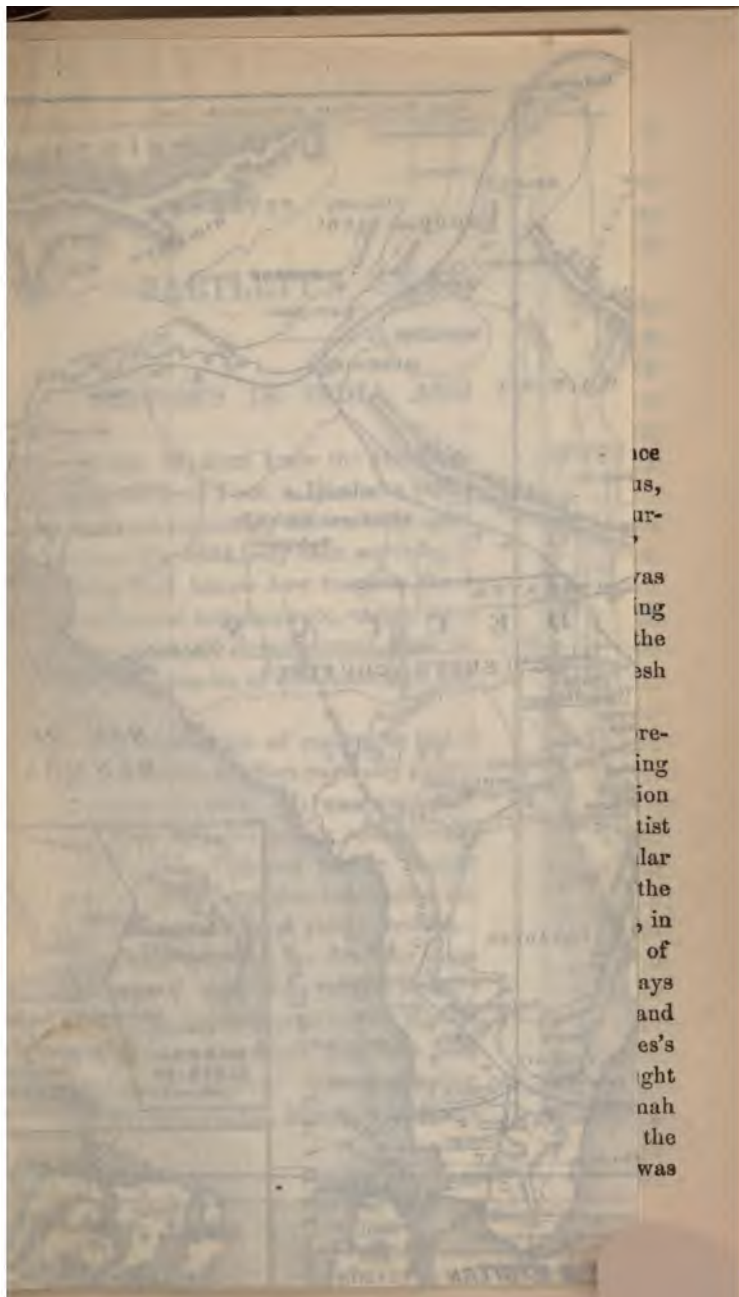
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BARTLETT'S SKETCHES.

MISSIONS IN INDIA AND CEYLON.

HENRY MARTYN knew the Hindoos well; and he once said, "If ever I see a Hindoo a real believer in Jesus, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen."

But God knows how to raise the dead. And it was on this most hopeless race, under the most discouraging concurrence of circumstances, that he chose to let the first missionaries of the American Board try their fresh zeal.

The movements of commerce and the history of previous missionary effort naturally pointed to the swarming continent of Asia. It was over this benighted region that Mills brooded at his studies. The British Baptist mission near Calcutta readily suggested the particular field of India, and the impression was deepened by the ardent imagination of young Judson. His mind had, in 1809, been so "set on fire" by a moderate sermon of Buchanan's, the "Star of the East," that for some days he was unable to attend to the studies of the class; and at a later period, a now forgotten book, Colonel Symes's "Embassy to Ava," full of glowing and overwrought descriptions, stirred him with a fascination for Burmah which he never lost. The Prudential Committee of the Board also looked to the Burman Empire because it was

SKETCHES OF THE MISSIONS.

beyond the control of British authority, and therefore beyond "the proper province of the British Missionary Society."

Judson did indeed find his way to Burmah, but in a mode how different from what he expected! cut adrift from his associates, and fleeing from British authority.

The Board established this mission, but in a place and with a history how diverse from their intentions! Man proposes, but God disposes. Bombay became the first missionary station.

And that choice band of young disciples — God had roused their several hearts, brought them together from their distant homes, and united their burning zeal, to enter them in the opening of their labor. There was _____, given to God by his mother, now strengthening her faltering resolution; there was Hall, ready to work his passage, and throw himself on God's providence, in order to preach the gospel to the heathen; there was Judson, ardent, bold, and strong; and Newell, humble, tender, and devoted; there was Nott, with the deep "sense of a duty to be done;" and Rice, whose earnest desire to join the mission the Committee "did not dare to reject;" and there was the noble Ann Hasseltine, with a heart all alive with missionary zeal before the Lord brought Judson to her father's house in Bradford, and the young Harriet Atwood, gentle, and winning, and firm, mourning at the age of seventeen over the condition of the heathen, and at eighteen joining heart and hand with Newell, to carry them the gospel. Of all this precious band, two only, Hall and Newell, did God permit to bear a permanent part in that projected mission. Mills was to die on mid-ocean, in the service of Africa; Harriet Newell was to pass away before she found a resting-

place for the sole of her foot; Nott was to break down with the first year's experience of the climate; Mr. and Mrs. Judson, and Mr. Rice, were to found another great missionary enterprise.

On the 19th of February, 1812, the Caravan sailed from Salem, with Judson, and Newell, and their wives on board; and on the 20th, the Harmony, from Philadelphia, with Nott, and Hall, and Rice; the one vessel going forth from the heart of Congregationalism, the other from the centre of Presbyterianism, carrying the sympathies of both denominations. They sailed through the midst of the embargo and non-intercourse; and the note of war with England followed their track upon the waters.

Their instructions pointed them to the Burman Empire, but gave them discretionary power to go elsewhere. The Burman Empire could be reached only through the British possessions, and both vessels were accordingly bound for Calcutta. But the British authorities in India at that time were resolutely opposed to Christian missions. The East India Company professed to believe that the preaching of the gospel would excite the Hindoos to rebellion, and was meanwhile drawing a large revenue from the protection of idolatry. The Baptist missionaries at Serampore had felt the power of this hostility, but, being British subjects, and having long held the ground, could not be dispossessed.

But the spirit of hostility had of late been kindled up anew. In the very year when Mills and Rice were founding their secret missionary society at Williams College, Rev. Sydney Smith was stirring up the British public, through the enginery of the Edinburgh Review, against the British mission in India. He opened by

insinuating that the mutiny at Vellore was connected with a recent increase of the missionary force; he continued with ridicule of "Brother Carey's" and "Brother Thomas' Journals, and closed with an elaborate argument to show the folly of founding missions in India. He argues, first, from the danger of insurrection; secondly, from "want of success," the effort being attended with difficulties which he seems to think "insuperable;" thirdly, from "the exposure of the converts to great present misery;" and fourthly, he declares conversion to be "no duty at all if it merely destroys the old religion, without really and effectually teaching the new one." In regard to the last point, he argues that making a Christian is only destroying a Hindoo, and remarks that "after that has been said of the vices of the Hindoos, we believe that a Hindoo is more mild and sober than most Europeans, and as honest and chaste." Such was the tone of feeling he represented, and he returned next year to the task of "routing out" "a nest of consecrated cobblers." The Baptist missionaries are "ferocious Methodists" and "impious coxcombs," and when they complain of intolerance, "a weasel might as well complain of intolerance when it is throttled for sucking eggs." He declares that the danger of losing the East India possessions "makes the argument against them conclusive, and shuts up the case;" and he adds, that "our opinion of the missionaries and of their employers is such that we most firmly believe, in less than twenty years, for the conversion of a few degraded wretches, who would be neither Methodists nor Hindoos, they would infallibly produce the massacre of every European in India." To this hostile feeling towards missionaries in general was

soon added the weight of open warfare between England and America.

The Caravan reached her destination on the 17th of June. Scarcely had the first warm greetings of Christian friends been uttered, when the long series of almost apostolic trials began. Ten days brought an order from government, commanding the return of the missionaries in the Caravan. They asked leave to reside in some other part of India, but were forbidden to settle in any part of the Company's territory, or its dependencies. May they not go to the Isle of France? It was granted. And Mr. and Mrs. Newell took passage in the first vessel, leaving their comrades, for whom there was no room on board. Four days later arrived the Harmony; and Hall, Nott, and Rice also were summoned before the police, and ordered to return in the same vessel. They also applied for permission to go to the Isle of France; and while waiting for the opportunity, another most "trying event" befell them. Mr. and Mrs. Judson, after many weeks of hidden but conscientious investigation, changed their views, and joined the Baptists. Four weeks later and another shock; Mr. Rice had followed Judson. "What the Lord means," wrote Hall and Nott, "by thus dividing us in sentiment and separating us from each other, we cannot tell." But we can now tell, that the Lord meant another great missionary enterprise, with more than a hundred churches and many thousand converts in the Burman Empire.

While the brethren still waited, they gained favorable intelligence of Bombay, and especially of its new governor. They received a general passport to leave in the ship Commerce, paid their passage, and got their trunks aboard, when there came a peremptory order to proceed

in one of the Company's ships to England, and their names were published in the list of passengers. They, however, used their passports, and embarked for Bombay, while the police made a show of searching the city for them, but did not come near the vessel. In a twelve-month from the time of their ordination, they reached Bombay, to be met there by a government order to send them to England.

While the Commerce was carrying Hall and Nott to Bombay, another sad blow was preparing. Harriet Newell was dying of quick consumption at the Isle of France. Peacefully, and even joyfully, she passed away, sending messages of the tenderest love to her distant relatives, comforting her heart-broken husband, and exhibiting a faith serene and unclouded. "Tell them [my dear brothers and sisters], and also my dear mother, that I have never regretted leaving my native land for the cause of Christ." "I wish to do something for God before I die. But . . . I long to be perfectly free from sin. God has called me away before we have entered on the work of the mission, but the case of David affords me comfort. I have had it in my heart to do what I can for the heathen, and I hope God will accept me." She is told she can not live through the day. "O, joyful news! I long to depart." And so she departed, calling, with faltering speech, "My dear Mr. Newell, my husband," and ending her utterance on earth with, "How long, O Lord, how long?" And yet God turned this seeming calamity into an unspeakable blessing. Mr. Nott, half a century later, well recounts it as one of the "providential and gracious aids to the establishment of the first foreign mission," and remembers "its influence on our minds in strengthening our missionary purposes."

And not only so, but the tale of her youthful consecration, and her faith and purpose, unfaltering in death, thrilled through the land. How many eyes have wept over the touching narrative, and how many hearts have throbbed with kindred resolutions ! “No long-protracted life could have so blessed the church as her early death.” Look at one instance. The little town of Smyrna lies on the Chenango River in central New York. It had neither church, minister, nor Sabbath school ; and never had witnessed a revival of religion. The Memoir of Harriet Newell, dropped into one woman’s hands in that town, began a revival of religion in her heart, through her house, through that town, and through that region. Two evangelical churches grew out of that revival. Men and women who were born again at that time, have carried far and wide the power of the cross and the institutions of the gospel. On the Isle of France there still is seen a stranger’s grave, while another solitary tomb may be seen on the distant Island of St. Helena. The one formerly contained the world’s great Captain, the other holds the ashes of a missionary girl. But how infinitely nobler that woman’s life and influence !

From February till December, Hall and Nott, at Bombay, were kept in suspense, and even in expectation of defeat. The Governor of that Presidency was personally friendly, but overborne by his official instructions. Twice were they directed to return in the next vessel, their names being once entered on the list of passengers, and at another time their baggage being made ready for the ship, and the Coolies waiting to take it. Again and again were they told there was no alternative, till all hope had passed. Hall had made his final appeal, in a letter of almost Pauline boldness and courtesy, in which he bade

the Governor "Adieu, till we meet you face to face at God's tribunal." The very next day they were informed that they might remain till further instructions were received; and in due time they gained full permission to labor in any part of the Presidency. The Company had yielded to the powerful influence brought to bear, not only from without, but from within their own body at home. When, at the last moment, the Court of Directors were on the point of enforcing their policy, a powerful argument from Sir Charles Grant, founded on the documents of the missionaries, turned the scale. *India was open.*

Hall and Nott were soon joined by Newell, who, bereft as he was, and for a time supposing that his comrades had all been sent back, had yet resolved to labor alone in Ceylon.

Bombay thus became the Plymouth of the American mission in India; less prominent and influential than other stations, but noted as the door of entrance. Here began the struggle with Hindooism — intrenched as it was for ages in the terrible ramparts of caste, "interwoven throughout with false science, false philosophy, false history, false chronology, false geography," entwined with every habit, feeling, and action of daily life, among a people prolific in every form of vice, and demoralized by long inheritance, till the sense of moral rectitude seemed extinct. The Hindoos, in some instances, charged the missionaries with having written the first of Romans on purpose to describe their case. Hindooism was aided, too, in its recoil, by the dealings of the English nation, who, says Sydney Smith, "have exemplified in our public conduct every crime of which human nature is capable."

In itself, Bombay proved one of the most discouraging of all the stations of the Board. Sickness and death kept

sweeping away its laborers, and it was years before the first conversion of a Hindoo. But one missionary now * resides at Bombay, and that city is now only one of the seven stations of the Mahratta mission — numbering some forty out-stations and thirty-one churches, with a membership scattered through a hundred and forty villages. The tremendous strength of Hindooism is well exhibited in the fact that up to the year 1856, the total number of conversions in the mission was but two hundred and eighty-five; and the sure triumph and accelerating power of the gospel were equally well expressed in the fact that for the next six years the conversions were nearly twice as many as in the previous forty, and that never has there been such depth of interest, and so numerous accessions from the higher castes, as during the last few years. The seed-time has been long and wearisome. The full harvest-time is not yet come. But Hindooism is felt to be undermined; and another generation may witness, if the church is faithful, such revolutions in India as there is not now faith to believe. The details of this long struggle, could they be here recounted, would present a record of faithful unfaltering toil, rather than of striking incidents. When once the missionaries were admitted, the strong hand of British power became their protection. There were many excitements, and there were sore trials on the part of those who often were called literally to abandon father and mother for Christ. But it was a rare thing when, in 1832, the missionaries were hooted and pelted with dirt in the streets of Ahmednuggur, and their preaching assemblies broken up.

The field is intrinsically difficult, and this mission was the first experiment of the Board. Experience has led, within the last few years, to some modifications in

* 1871.

method, from which, in connection with the large preparatory work already accomplished, greater results may reasonably be looked for. Less relative importance is attached to local printing and teaching, and far more to itinerant preaching and personal intercourse. Failure to reach the women was found to be not only a great obstacle to rapid progress, but the cause of many a relapse. The attempt to give an English education indiscriminately in the schools proved to be more than unprofitable, in a missionary point of view, since the knowledge of English often became an inducement to abandon the missionary. Perhaps too little dependence also had been placed on native piety to maintain its own institutions, and organize aggressive movements. These things have begun to receive the most earnest attention. A native pastorate, missionary tours, self-support of the churches, heavier benevolent contributions, and greatly increased labors by women among the women, are omens of a time at hand when the gospel in India shall rest upon home forces and win its own way.

The establishment of the Mahratta mission at Bombay was followed in 1816 by the mission to Ceylon, among a Tamil-speaking people, and in 1834 by the Madura mission, among the kindred Tamil people on the Continent. A glance at these three regions of India at the present time would show at the Mahratta mission, centring at Ahmednugger, some forty-seven stations and outstations, including twenty-one churches with six hundred and twenty-nine communicants. The little band of ten missionaries, with their wives, is re-enforced by eleven native pastors, three preachers, nine catechists, twenty-seven teachers, fourteen Bible women, and twenty-four other helpers. While the church members themselves are scat-

tered through a hundred and forty villages, an organized system of itinerant preaching carried the gospel message, in 1870, to many hundred villages and sixty thousand or seventy thousand hearers. A theological class of six is coming forward, the church members are beginning to rally in earnest to the support of their ministry, Bible women are working their way into the families; and it was a day to be remembered when a native Christian Alliance, with a hundred and fifty representative men, was lately held at Bombay, to impress upon each other the duty of independent labor to propagate the gospel in India. Their discussions were earnest and practical, and filled with "evidences of deeper feeling than was ever seen before in Bombay."

But the struggle of the gospel in this region must still be a mighty conflict. The laborers are few, too few for anything like an aggressive movement. The Mahratta country, of which Bombay is the capital, extends three hundred miles on the coast and four hundred and fifty miles inland, with a population of eleven millions. What are ten missionaries to such a population? They are contending with ignorance so dense that but five persons in a hundred can read at all, and few of them intelligently. And as to the general level of intelligence, Mr. Bissell has well said, "The Hindoo knows nothing that is worth knowing, and what he thinks he knows is a delusion;" "false geography, false astronomy, false history," held with all the tenacity of false religion. They contend with a caste-system so divisive, that not only the touch, but the very shadow, of a Mahar is pollution to a Brahmin; so terribly rigid, that when Vishnupunt, now pastor at Ahmednuggur, became a Christian, his parents performed funeral rites for him. Their son was "dead."

SKETCHES OF THE MISSIONS.

y contend with an idolatry dreadfully benumbing to a mind and the heart; that burnt widows and swung hooks as long as it was suffered; that still worships cobra di capello and the crow; that reckons it as great rarity to preserve the life of an animal as of a man; that actually built its poorhouses in Bombay for superannuated cows, cats, and dogs, but never a poorhouse all India for human beings; that replies to the preacher, "A full stomach is my heaven," and, "You may as well play on a lute to a buffalo;" and that, even when convinced of its lost condition, could come, as did Yesoba, and pour its bag of rupees on the floor, with the words, "Sahib, take this money and give me salvation." They contend, too, with the adverse influence of a corrupt European civilization, and the counter-agency of open European infidelity, which has its organs even in Bombay, and which often fills with Deism the void in the mind of the educated Hindoo.

But with all this they have fought and begun to conquer. Yesoba, with his bag of rupees, found the Saviour, and lived and died in the faith. The Brahmin and the Mahar drink of one cup in the Christian church. Mr. Bruce records with wonder the change he found in the villages of Punchegar in 1870. Twelve years before, the *patil*, or head man, ordered the missionary out of the place with language of awful foulness. The second visit was resisted by the people themselves *en masse*. On a third visit three missionaries could not find a soul to listen. And when at length Harkaba, an honored teacher, became converted, "Beat him," "Kill him," "Bury him," were the fierce utterances of the enraged villagers. They could not fulfil their threats; but they often made old Harkaba flee into the jungle to weep and pray. But now

the same *patil* gave the missionary a cordial welcome, and offered to give the little church a piece of land for a chapel; an evening lecture filled the "rest-house" full of people, and a hundred stood outside. This is certainly an unusual change. But there is, no doubt, a steadily increasing number of intelligent natives, who feel as did one, — a wealthy and influential man, — whom Mr. Bissel encountered in a little village on a missionary tour. "Sahib," said he, "your religion is true, and it will prevail in this land. If we do not embrace it, our children will; or if they do not, *their* children will, for it is true and must prevail."

A little group of eleven churches, with five hundred and thirty members, occupy the northern province of Ceylon, an island of two million inhabitants, once swept over by Francis Xavier with forty thousand so-called "converts." Here is the region where Richards, and Meigs, and Poor, and Scudder began their missionary work, and where Spaulding has faithfully toiled for more than half a century. The churches lie scattered among the rural districts and the cultivators of the soil, where one hundred and eighty thousand inhabitants of the Jaffna province are provided with five hundred and fifty heathen temples, holding their annual festivals, more impressive with pomp, and more insnaring with vice, to that sensual people, than can well be conceived. The festivals are Satan's grand gala-days, and the temples around which they gather are Satan's stronghold. It has been mostly a sappers' and miners' work, and not assault and storm. The mission began at Batticotta and Tillipally, in the ruins of two Portuguese churches older than the settlement of America, and at Oodooville, in the residence of an ancient Franciscan friar. In about three years from

their first occupancy began (in 1819) the series of revivals, which, in the early history of this mission, carried it steadily onward. They were frequent in the schools. It was a delightful time in 1824, when the Spirit of the Lord came down almost simultaneously on the schools at Tillipally, Oodooville, Batticotta, Manepy, and Pandeteripo. There was weeping for sins. There was praying by night in companies and alone, "the voice of supplication heard in every quarter," out in the garden at Pandeteripo, each company or individual "praying as though all were alone," and coming in with the weeping inquiry, "What shall we do to be saved?" Sixty-nine were thought to have found the Lord at that precious time. More than once did the schools at Batticotta, Oodooville, and Tillipally experience these simultaneous revivals, extending also to the adult population of the towns. Every year witnessed admissions to the church, rising in one year (1831) to sixty-one.

The British government, though admitting the first few missionaries, had steadily refused, till the year 1833, to permit any increase of their number. And yet the little band had made steady progress. In a dozen years from their landing, they were preaching regularly to two thousand hearers on the Sabbath, they were hopefully itinerating in the villages, and they had forty-five hundred pupils in their ninety-three free schools, their boarding schools, and their seminary at Batticotta. They had gained the hearty co-operation of the associate justice, and other distinguished gentlemen of Ceylon, and raised their seminary to so high a repute that where once it was difficult to procure a pupil, now they selected their entering class of twenty-nine from two hundred applicants. In 1833, the government restriction having been removed, a re-

enforcement of seven missionaries, including a physician and a printer, arrived. Their coming was signalized by the establishment, next year, of a mission (the Madura mission) among the kindred Tamil people on the Continent. Converts were added in Ceylon for the next three years, seventy-nine, fifty-two, forty-nine. And in 1837, with one hundred and eighty-seven free schools, containing seven thousand pupils, a hundred and fifty students in the seminary, and ninety-eight girls in the school at Oodooville, and a rising tide of respect and influence all around, it seemed as though victory was organized.

But that year brought a stunning blow. The failure of the funds from America, in that time of pecuniary trouble, compelled the mission to disband a hundred and seventy schools, to dismiss more than five thousand children, including a part of the pupils in the two seminaries, to stop their building, curtail their printing, and cut down to the very quick. Their Sabbath congregations were nearly broken up, all their activities razed, their spirits discouraged, and their hearts almost broken. It was a time of woe. The heathen exulted. Native converts were discouraged and led astray. Educated and half-educated youth were snatched away from under the gospel, and often worse than lost to the cause. And though in the following year the home churches were startled into furnishing the funds once more, and the mission kept thanksgiving over the restoration, it may be doubted whether it has ever recovered its lost headway and its firm hold upon the country. The well-grown tree had been pulled up by the roots. May such havoc never be wrought again.

The missionaries experienced another great shock in

1843, when they discovered the old Hindoo leaven breaking out in the Batticotta seminary in such falsehood and gross vices as necessitated the expulsion of sixty-one pupils, including the whole select class, and the dismissal of several native teachers. It was one of those fearful pieces of surgery which the constitutional rottenness of heathenism may sometimes require. Outwardly, the wound healed over in a year, and the school was more flourishing than before.

No striking events have occurred within the last few years.¹ Marked revivals, though not unknown, are less frequent than they once were. The novelty, and, perhaps, prestige of the gospel have long passed by, and it takes its place by the other religions, to contend for the land by a long-continued struggle. But the mission is organized for work, and its churches are in a transition state toward self-support. Five native pastors, three other native preachers, fourteen catechists, and seventy-eight teachers are re-enforcing the missionaries; while the Batticotta "Training and Theological School," with its twenty students, and the female boarding schools at Oodooville and Oodoopitty, with seventy-six pupils, are raising a further supply, and twenty-six hundred children are gathered in the village schools, which are now aided and partly controlled by the British government. All the villages of the province are now accessible to the gospel, and, from time to time, many of them are visited by the missionaries, or by native preachers, catechists, and colporters, going from house to house, gathering congregations when they can, and making known the truth. Weekly conferences, and mothers' meetings in the churches, a religious paper (*The Morning Star*), and the "Native Evangelical Society," a Board of Foreign

¹ See page 22.

Missions, with its "annual meetings and reports," and "special appeals" for an occasional debt, crowned with success, its chapel-buildings, where the remaining debt (as at Pungervative last year) is cleared off on dedication day, — all begin to remind one of the mother country on a small scale. These things, with the increasing dependence on the native agencies, and the movement for more effective influence upon the women by their own sex, are pointing forward to a time when these home agencies shall take care of themselves. The missionary force is at present inadequate to the best economy and activity, and formidable foes are to be encountered. A tide of educated infidelity also increases the semblance of a civilized land. Thus the first two natives who received the degree of A. B. at Madras University, on the Continent, turned against Christianity. At the same time there is apparently a wide-spread intellectual conviction of its truth among those who refuse to submit to its claims. The posture of things is well indicated in the case of two persons with whom Mr. De Riemer had a recent interview — a young Brahmin and an old Sivite priest whom he brought with him. The young Brahmin boldly asserts the sin and folly of idolatry, and is greatly interested in the gospel, but cannot gain strength to cut the cord that his wife, family, and rank bind around him, and come out for Christ. The old Sivite priest (or gooroo), for sixty years an attendant on one of the largest temples, lamented not only his waning star, but the growing neglect and disrespect of the people for their gooroos. And when asked if this were not an omen of the day when the gospel would supplant the whole religion, he raised both hands and exclaimed, "Undoubtedly! Most

certainly! The time is very near at hand. Only a few days." Would it were true. But the end is not yet.

The Madura mission embraces the "Madura Collectorate," an oblong district of about eighty-eight hundred square miles, containing a population of some two millions, scattered through nearly four thousand villages, and speaking the Tamil language. The city of Madura lies near the centre. In the midst of this population eleven ordained missionaries and a physician, with their wives and other ladies, occupied, in 1870, thirteen stations and a hundred and fifty out-stations. They had clustered round them twenty-eight churches, with fourteen hundred communicants, including eight native pastors, a hundred and twenty-two catechists, and a band of teachers. A newly-formed theological school at Pasumalai, with twenty-two students, is raising a further supply of young ministers, preaching as they study. A regularly organized system of itinerant preaching has in one year reached twelve or thirteen hundred villages and seventy thousand hearers. The church collections, for local and other purposes, have reached, by a steady increase, thirty-two hundred rupees a year. An Evangelical Alliance is aiding the churches toward self-support. Bible women are pleasantly received; and the change in many homes is such that the missionary has ventured to remind his congregations, that once they had "donkeys in their houses, but now friends and companions." Opposition, and even downright persecution, are not wanting. In a village near Madura, recently, a little band of Christians were, by artful accusations, brought eight times before the police, and twice lodged in jail. But "stolid indifference" is the chief obstacle — utter animal life. The signs of promise, however, are not few. The churches

are more effectually reaching the higher castes. Mr. Washburn reports twenty-five hundred Bibles, or portions of the Bible, *sold* in nine years around the station of Battalagundu. A Brahmin reported that the income of the temple at Tirupuvanam had fallen off forty per cent. in four years. The persecution near Madura occasioned a meeting of the friends and relatives to consider the question of joining the persecuted. And in parts of the field occasional facts recall the scenes of early Jewish and of later Christian lands. Mr. Chandler, in 1870, encountered a representative of Christ's own hearers in a man of wealth and high caste, who has read Christian books, and will build a school-house for a Christian school, who says he "believes in the Christian religion, and would embrace it but for certain family ties, from which he cannot now break away." And Mr. Tracy, later still, found in Madura just such persons as we find at home — young men, intelligent, educated, amiable, denouncing the follies of idolatry, cordially admitting Bible truths, acknowledging even their own sin, but strenuously refusing Christ and an atonement, with the declaration that "repentance was the only atonement needful."

In view of this state of things, it will not be surprising if, with God's blessing and a sufficient working force, the next ten years shall show great changes in this field, for which the church has great encouragement to pray, and look, and give. Two significant facts arrest the attention: More than four fifths of these church members have been gathered during the last half of the time, and they represent twenty different castes.

In this goodly work have been found engaged some of the choicest spirits that the church has seen since apos-

tolic times. The names of Hall, and Newell, and Poor, and Scudder, and Meigs, and Hoisington, and Winslow, and Ballantine, and many others now with God, are names of blessed memory and holy fragrance. And where are the like-minded men to enter in and finish the work? It was theirs to open the field to the Christian world: who will follow? The task is well begun. "There will probably be," said an intelligent observer, "a long preparatory work in India, and a rapid development."

Hitherto the enterprise has been carried on amid discouragements, oppositions, private persecutions, and even poisonings of converts; but it has steadily gone forward. And when we see the accelerated motion with which the gospel is now pushing its way, when we view men of the higher castes coming in and the whole fearful enginery of caste giving way, when we see the gathering of the Christian denominations toward India, and listen to the confessions of the Hindoo organs and leaders, we sometimes think the harvest may not be far away.

And to-day, over against the despairing cry of Martyn, and the dogged assertion of Sydney Smith, we will put the admission of the *Indu Prakash*, the native Bombay newspaper: "We daily see Hindoos, of every caste, becoming Christians and devoted 'missionaries of the cross.'" And so far as figures can show the power of a movement that runs deeper than all figures, ponder the following statistics, carefully compiled in 1862. In the three Presidencies of India there were representatives of thirty-one missionary societies at work, aided by ninety-eight ordained native preachers. They were regularly dispensing the gospel to one thousand one hundred and ninety congregations, besides hundreds of thousands of other hearers; they reckoned a hundred and thirty-

eight thousand registered or nominal Christians, of whom thirty-one thousand were communicants; they had ninety thousand children and youth in attendance on their schools.

These facts are to be viewed as only the foundation, long laid in silence below the surface, for vastly greater changes yet to appear. So deep is the hold of the work, not only on the native converts, but on the foreign residents, that the churches themselves already (1867) contribute twenty-five thousand dollars a year; while British residents in India give a hundred thousand dollars annually to the several missionary societies in that country.

And could the witty writer of the *Edinburgh* now visit the scene, he might incline, in several particulars, to modify his judgment of 1808 — that the missionaries “ would deliberately, piously, and conscientiously expose our whole Eastern empire to destruction, for the sake of converting half a dozen Brahmins, who, after stuffing themselves with rum and rice, and borrowing money from the missionaries, would run away, and cover the gospel and its professors with every species of ridicule and abuse.” He might be glad, also, to sum up his case a little differently than thus: “ Shortly stated, then, our argument is this: We see not the slightest prospect of success; we see much danger in the attempt, and we doubt if the conversion of the Hindoos would ever be more than nominal.” It is a marvelous specimen of the folly of this world’s wisdom, and a strong showing how God hath chosen the weak things of this world to confound the mighty.

Never was an enterprise begun and prosecuted with a deeper sense of helplessness without God, and of whole-souled trust in his power and his promise. Judson has well expressed the spirit that animated all his comrades

When he had been three years at his post, and had found neither a convert, an inquirer, nor an interested listener, he could write thus: "If any ask, What prospect of ultimate success is there? tell them, As much as that there is an almighty and faithful God. . . . If a ship was lying in the river, ready to convey me to any part of the world I should choose, and that, too, with the entire approbation of all my Christian friends, I would prefer dying to embarking." Two years more witnessed but one inquirer — yet the same song of faith and hope: "I have no doubt that God is preparing the way for the conversion of Burmah to his Son. This thought fills me with joy. I know not that I shall live to see a single convert; but, notwithstanding, I feel that I would not leave my present situation to be made a king."

Such was the dauntless courage that led the first Foreign Mission of the American churches; such the first handful of Christian soldiers that deliberately sat down to the siege of all India — to whom God gave the victory. How sublime that faith! How glorious the reward! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let Christians and churches ponder well the struggle of the gospel for a foothold in India, and never again entertain one doubt of the sacred promise, "Lo! I am with you alway, even unto the end of the world."

May, 1880.

The foregoing sketch, prepared in 1871, is now reissued as giving an account of the missions of the Board in India and Ceylon up to that date. The advance in missionary work in India within the last nine years has been very

marked. The adherents of the Christian religion increased from 213,370 in 1861, to 318,363 in 1871, and it is estimated that they now number not far from one half million. Missionary societies have multiplied and, what is of far greater importance, the Spirit of God has wrought savingly on thousands of souls. In a paper on India presented at the London Missionary Conference, held in 1878, it was said: "The growth of the various missions of the principal missionary societies laboring in India is exceedingly interesting and encouraging. Beginning with the Baptists, who were the earliest in the field, we find that, from 1850 to the present time, their converts in all the missions of the Baptist societies of England and America, in India, Ceylon, and Burmah, have increased from about 30,000 to between 80,000 and 90,000. Those of the Basle missions of Germany have multiplied from 1,060 to upwards of 6,000; those of the Wesleyan Methodist missions of England and America, from 7,540 to 12,000; those of the missions of the American Board, from 3,302 to from 10,000 to 12,000: those of the Lutheran missions, belonging to five societies, from 3,316 to upwards of 40,000; those of the Presbyterian missions of Scotland, England, Ireland, and America, connected with 10 societies, from 821 to some 10,000; those of the missions of the London Missionary Society, from 20,077 to 48,000; and those of the missions of the Church Missionary Society, and of the Society for the Propagation of the Gospel in Foreign Parts, in connection with the Church of England, from 81,442 to upwards of 164,000."

As a result of a severe famine with which Southern India was afflicted in 1877, multitudes of natives lost faith in their old religions, while the missionary work, though temporarily hindered, has been greatly advanced. Relief

SKETCHES OF THE MISSIONS.

ers by famine was afforded by funds sent missionaries from Great Britain and the United States, and the people have learned the beneficent character of the Christian religion. It is estimated that in 1878 at least 60,000 persons in Southern India cast away their idols and sought Christian instruction. The accounts of the subsequent year show that this movement was a genuine one, for the defections have been comparatively few and further progress has been made. The greatest success seems to have attended the American Baptist mission among the Telugus, and the English Church Missionary Society and the Society for the Propagation of the Gospel. The Madura mission of the latter has gained in that year 2,207 adherents, and added to the churches on confession of faith. Their benevolent contributions indicates the genuineness of their new life. Often they brought, as the only gift they could make to the Lord, each a handful of grain taken from the scanty allowance of the family.

The last report from the Madura mission makes the number of churches as 33, with a total membership of 2,426; native pastors, 18; other helpers, 135. The 206 congregations embrace 11,137 persons, with an average Sabbath attendance of 7,064. The missionary force consists of 12 missionaries and 16 female assistant missionaries, located at 11 stations. The language used in this mission is the Tamil, which is also the language of Jaffna. It is spoken by about 15,000,000 souls, and there is ample scope for labor for the force now in the field.

The Mahratta mission has 6 stations, viz.: Bombay, Ahmednuggur, Satara, Panchgani, Sholapur, Siroor. There are 55 out-stations; 23 churches; 11 missionaries; 1 phy-

sician ; 12 female assistant missionaries ; 14 native pastors ; other helpers 94. The aggregate church membership on January 1, 1879, was 1,127. These Christians are scattered throughout 151 different towns and villages. The theological school at Ahmednuggur is supplying native pastors for the churches. Girls' schools are maintained at Ahmednuggur and Sholapur. The language used in this mission is the Marâthi, which is spoken by about 15,000,000 people in Western India, chiefly in the Bombay Presidency.

The Ceylon mission does not extend to the main island of Ceylon, but covers only the island of Jaffna, just north of Ceylon. The Board has here 7 stations ; 17 out-stations ; 6 missionaries ; 10 female assistant missionaries ; 7 native pastors ; 82 other helpers. The 13 churches have 880 members. Four of these churches assume the whole support of their pastors. The field which this mission covers is not large, and it has been cultivated with comparative thoroughness. A large portion of the people have come in greater or less degree under the influence of the missionaries, and are persuaded of the truth of the Christian religion. If it should please God to pour out his Spirit upon the souls already instructed a great harvest would be gathered. Among the educational institutions provided by the mission are the training school at Tillipally, the female boarding-schools at Oodoopitty and Oodooville, the latter school having enjoyed the labors of Miss Agnew for now thirty-nine years. Jaffna College, though not strictly a missionary institution, is like the Christian Colleges of America, and is raising up a fine body of young men from which the ministry may be recruited. At Batticotta there is at present in training a class of theological students.

As to the general effect of missions in India the following statement taken from the *Foreign Missionary*, is believed to be no overstatement.

“The results of missionary labor are great and wonderful, but other changes, through the pressure of Christian sentiment and the power of truth, have taken place. In 1825 the Government abetted idolatry, and sought no alliance with Christianity. It husbanded the endowments of temples and mosques; it supplied funds from its treasury for repairing temples and roads to sacred places; it taxed pilgrims, and endowed schools for the teaching of error and superstition. Then infanticide abounded; Suttees flourished; bloody rites were practiced. Then no Christian convert could obtain his rights in regard to property. These and kindred evils existed. Now all is changed. Government protects and aids missionary operations; it has cut itself loose from all connection with idolatry; infanticide is declared a criminal act; Suttee is prohibited; and cruel rites have been forbidden. The Koran and the Ganges water are banished from the courts of justice. Converts are protected in their rights, and the legal validity of widows remarrying is proclaimed. Hindooism is losing its hold upon the many, and the idea is growing that it must disappear under the power of Christianity. There is an enlarging circle that has broken with Brahminism, though not yet yielding openly to the religion of Jesus. Signs of improvement — material, social, intellectual, and moral — fill the land. The natives are awakening from the sleep of ages; the desire for sound knowledge is growing. Caste is relaxing. Stereotyped customs, that have been more powerful than law, are disappearing. A knowledge of the Bible is spreading, its precepts are becoming more influential, and the truth is working won-

ders among the aborigines, who never yielded to Hindoo or Mohammedan influence, but are now accepting joyfully the doctrines of the Cross.

“Christianity has obtained a firm footing. Its ambassadors are alive to the importance of its dissemination, and are increasing in numbers and skill. Native churches have been planted all over the land, and these are becoming more potential for good.”

MISSIONARIES, 1880.	Went Out.	Station.
MAHRATTA MISSION.		
Rev. Samuel B. Fairbank	1846	Ahmednuggur.
Rev. Lemuel Bissell, D. D.	1851	
Mrs. Mary E. Bissell	1851	
Rev. Charles Harding	1856	Sholapur.
Mrs. Elizabeth D. Harding	1869	
Rev. Henry J. Bruce	1862	Satara.
Mrs. Hepzibeth P. Bruce	1862	
Rev. S. R. Wells	1869	Panchgani.
Mrs. Mary L. Wells	1869	
Rev. Charles W. Park	1870	Bombay.
Mrs. Anna M. Park	1870	
Rev. Richard Winsor	1870	Siroor.
Mrs. Mary C. Winsor	1870	
Miss Sarah F. Norris, M. D.	1873	Bombay.
Rev. Robert A. Hume	1874	Ahmednuggur.
Mrs. Abbie S. Hume	1874	
William O. Ballantine, M. D.	1875	Rahoori.
Mrs. Alice C. Ballantine	1875	
Rev. Edward S. Hume	1875	Ahmednuggur.
Mrs. Charlotte E. Hume	1875	
Rev. Lorin S. Gates	1775	Sholapur.
Mrs. Frances A. Gates	1875	
Miss Emma K. Ogden, M. D.	1876	
Rev. James Smith	1879	
Mrs. Maud Smith	1879	
MADURA MISSION.		
Rev. John Rendall	1845	Madura.
Rev. James Herrick	1845	Tirumangalam.
Mrs. Elizabeth H. Herrick	1845	
Rev. John E. Chandler	1845	Pulney.
Mrs. Charlotte H. Chandler	1845	
Rev. Thomas S. Burnell	1848	Melûr.
Mrs. Martha Burnell	1848	
Rev. Joseph T. Noyes	1848	Periakulam.
Mrs. Elizabeth A. Noyes	1848	
Mrs. Sarah B. Capron	1856	Madura.
Rev. Edward Chester	1858	Dindigul.
Mrs. Sophia Chester	1858	
Rev. George T. Washburn	1860	Pasumalai.
Mrs. Eliza E. Washburn	1860	
Miss Martha S. Taylor	1867	Mandapasalai.
Rev. William S. Howland	1873	
Mrs. Mary L. Howland	1873	

MISSIONARIES, 1880.	Went Out.	Station.
Rev. John S. Chandler	1873	Battalagundu.
Mrs. Jennie E. Chandler	1873	
Mrs. Judith M. Minor	1873	
Rev. James E. Tracy	1877	Tirupuvanam.
Mrs. Fanny S. Tracy	1877	
Miss Henrietta S. Randall	1877	Madura.
Rev. John P. Jones	1878	Mana-Madura.
Mrs. Sarah A. Jones	1878	
Rev. George H. Gutterson	1879	Madura.
Mrs. Emma W. Gutterson	1879	
Miss Gertrude A. Chandler	1879	Pulney.
CEYLON MISSION.		
Miss Eliza Agnew	1839	Oodooville.
Rev. William W. Howland	1845	Oodooville.
Mrs. Susan R. Howland	1845	
Rev. Euros P. Hastings	1846	Batticotta.
Mrs. Anna Hastings	1846	
Miss Harriet E. Townshend	1867	Oodoopitty.
Miss Hester A. Hillis	1870	Panditeripo.
Rev. Thomas S. Smith	1871	Tillipally.
Mrs. Emily M. Smith	1871	
Rev. Samuel W. Howland	1873	Oodoopitty.
Mrs. Mary E. K. Howland	1873	
Miss Susan R. Howland	1873	Oodooville.
Rev. Richard C. Hastings	1879	Batticotta.
Mr. George W. Leitch	1879	
Miss Mary Leitch	1879	
Miss Margaret Leitch	1879	

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HISTORICAL SKETCH

OF THE

MISSIONS OF THE AMERICAN BOARD

IN

AFRICA.

BY

REV. S. C. BARTLETT, D. D.

BOSTON:

PUBLISHED BY THE BOARD,

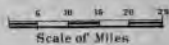
1 SOMERSET STREET.

1879.



NATAL COLONY.

Stations of the A.B.C.F.M. underlined.
 & Villages in which are churches
 under native preachers.



BARTLETT'S SKETCHES

MISSIONS IN AFRICA.

AFRICA has been a dark land. Excepting the extreme northern part, its history is unknown. Its surface was long wholly unexplored. Its moral condition was gloomy, and its prospects forbidding. Its coast line, without bays or peninsulas, was repellent. Malignant fevers stood sentinel along its rivers. Petty fighting tribes were a terror to the traveler, and a hundred and fifty dialects a bar to the missionary. Among its explorers, Hornemann, Oudney, Clapperton, Overweg, Duncan, Ritchie, and probably Livingston, have perished, and Park, Neuwied, Laing, Vogel, and Maguire have been murdered.

And yet nature has dealt lavishly with Africa. It is indeed the land of great deserts and of torrid heat. The sands of Guinea and of Nubia will roast an egg or blister a negro's foot; but the vegetable and animal life of the continent are marvelous in abundance, variety, and magnificence. Its species of quadrupeds are three times as many as those of America, and five times those of Asia. The most brilliant birds, the most beautiful insects, the hugest reptiles, and the lordliest brutes abound. Fruits, grain, spices, and vegetable products in immense variety, fill its interior. In Yoruba, says a traveler, "the hillsides and banks of streams often present the appearance of solid walls of leaves and flowers. The grass on the

KETCHES OF THE MISSIONS.

ies is from eight to twelve feet high, and almost im-
ious." And at Natal you "can find flowers every
th in the year, and at times so thick in the open fields
t scarce a step could be taken without treading some
hem under foot."

Lowest and meanest of its productions are its human
ings. With exceptions, the races of Africa seem best
ted to show how nearly a man may sink to an animal.
thing is too low to worship. Slavery is the most
ient inheritance of the country. The chief coast trade
ages was in slaves; and systems of brigandage were
nized all through the interior to supply the market.
gamy of the lowest, loosest kind is universal. For
x or two the husband buys his wife, and for a string
eads the mother has sold her child into bondage. The
ghtful prevalence of cannibalism was checked by the
greater value of the victim for the slave market than the
table. Everywhere woman is the animal of all work,
and in many tribes modesty in personal exposure is
almost unknown. The traveler beholds "young women
dabbling in the creeks," innocent of clothing and of
scruples.

Yet all that was forbidding in Africa has not repelled
the missionary, nor prevented his success. More than
twenty different Boards have planted stations in this moral
waste. They have found the people highly susceptible
to religious influences, wherever rum, war, and the slave
trade would permit those influences to act. They reckon
some forty-seven thousand communicants at the present
time, many of them, however, in churches that do not
make conversion a condition of church membership.
Many a thrilling story could be told of the labors and
adventures of such men as Vanderkemp, Shaw, the Al-

brechts, Krapf, and Moffatt. It was hard at times for Moffatt to know whether he was safer among the Bechuanas by day, or among the eight lions that roared around his wagon in one night. It would be delightful to sketch some of the remarkable revivals that have visited the Methodist, Wesleyan, Moravian, Baptist, and Presbyterian missions, and to portray some of the Christian lives they have wrought, and the transformations of society. But we leave the tempting field for the humbler work of the American Board.

The missions of the Board have been two—the Gaboon mission in West Africa, near the equator, and the Zulu mission in South Africa, toward the Cape. They are interesting in quality rather than in quantity. They show how the gospel can struggle with the mightiest of obstacles, and what it can do for the most degraded of characters.

The Gaboon mission need not detain us long. Its operations have been small, obstructed, and interrupted; and the mission is now transferred to the Presbyterian Board. In the year 1834, John Leighton Wilson landed at Cape Palmas to explore the place where, in the following year, he landed with his wife, and was received with joyful acclamations by the natives. Here he erected a framed house, which he had brought from America, opened a school, and began a book in the native tongue. Other missionaries followed—Messrs. White, Walker, Griswold, and Alexander Wilson, with their wives. The mission was headed for the interior. The plan was to make this the entering-wedge for a great system of inland operations.

It is scarcely possible for a Christian American to conceive the degradation of these Guinea negroes. Their

SKETCHES OF THE MISSIONS.

blacker than their skins. Mr. Wilson has painted a large portrait of them with such strokes as to show : "Falsehood is universal. Chastity is an idea for which they have no word, and of which they can scarcely form a conception." And after enumerating almost every form of vice, he concludes, "It is almost impossible to say what vice is pre-eminent." But even with a people the gospel proved "the power of God." Twenty-three of them were in due time converted and joined the church. A large boarding-school was filled with pupils, and day schools established at seven stations. Wilson at one time had a native audience of six hundred persons ; but the embarrassments of the Board of 1837 first crippled the mission ; and collisions with the neighboring American colony from Maryland, which Mr. Wilson had once saved from the fury of the natives, after seven years compelled a removal to the Gaboon. Here Satan's kingdom had not then been introduced from other lands — only the *fetishes* and native devils of Africa were the foes. There was no foreign government within five hundred miles on either side, and no trading factory along the shore. Nobler races, the Mpongwes and Bakeles, gave the missionaries a warm welcome. Scarcely was the work under way when, in two years, three French ships of war entered the river, and by brandy and fraud bought the territory. French guns even endangered the lives of the missionaries, and French influence reigned over the region. Still converts came dropping in — six, nine, twelve, eighteen in a year. Christian assemblies were organized. Two dialects were reduced to writing. More than a hundred youths gained a Christian education, and many thousands received light enough for salvation. Precious missionary martyrs — Mr. and Mrs.

White, Mr. and Mrs. Griswold, Mr. and Mrs. Porter, Dr. Wilson, Mrs. Walker, Mrs. Bushnell — cheerfully laid down their lives. But while the relations of the French authorities ultimately became pleasant, they were the cover for introducing Romish missionaries and all the unutterable abominations of the foreign trade. English, Scotch, and Dutch trading factories, and native dram-shops, crowded the shore, and a medley of tribes from every quarter rushed thither. The foreign captain, who had left a white wife perhaps in New England, hired an ebony wife or wives “by the week,” or “by the run,” in Africa. Rum became the presiding demon of the region. “Satan,” said a missionary, “has an agent in every foreigner in the river.” Well might he say it, when even “a Scotch Presbyterian elder sent a hundred thousand gallons of ‘liquid damnation’ to the heathen in a single vessel, and atoned for the whole by giving a missionary free passage.” “It is these things that kill,” wrote the missionary. Yea, they killed! Year after year these and kindred influences corrupted the whole community and the native church members. In 1868, seventeen were excommunicated at one time, nearly all of whom commenced their downward course in connection with rum. “The missionary works at the entrance of Gehenna,” writes Mr. Walker in 1869; and his wail is echoed by the deliberate utterance of a Scotch missionary on the western coast, “*But for the British rum trade, I feel confident that long ere this the native membership of the church at Duke Town would have been reckoned by hundreds instead of tens.*”

Never was a more formidable struggle. It was one long conflict, not alone or chiefly with African heathenism, but with the outlawed vices of the French, English,

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HISTORICAL SKETCH
OF THE
MISSIONS OF THE AMERICAN BOARD
IN
AFRICA.

BY
REV. S. C. BARTLETT, D. D.

BOSTON:
PUBLISHED BY THE BOARD,
1 SOMERSET STREET.
1879.

their backs. Three other stations were occupied a few months later. Two schools, with fifty scholars, were already established, a printing press in operation, and a Sabbath congregation of five hundred persons gathered, when the storm of a war between the Dutch farmers and the Zulus broke upon them, and drove them away. Four years later a part of them returned and resumed the broken work. The printing press was working again in the scorched mission buildings at Umlazi, a flourishing school gathered, a Sabbath school of two hundred, and a congregation of five hundred; and, O, joy! at last there was one hopeful convert. A second station at Empangeni numbered an audience of two or three hundred, in the centre of thirty-seven kraals, when, one morning, at day-break, a sudden attack from King Dingan, on six of the nearer kraals, doomed three of them to utter destruction. Though no harm was done to the missionary, it was an act of distinct hostility to the mission, and of retaliation for its growing influence over Dingan's subjects. Mr. Grout declined the unequal contest, and left the field. In view of these repeated disasters, and the unsettled state of the country, the Prudential Committee determined to abandon it.

Here seemed the end of nine years' labor. But Providence interposed. Natal meanwhile passed under British control. The natives began to flock thither for protection, till ten thousand of them had collected; and it became clear that the government was about to pursue an honorable policy. When Mr. Grout reached Cape Town, on his way home, he was met by a united remonstrance from Christians and ministers of every denomination, as well as from the American consul and the British governor. A public meeting was called, and a year's support

SKETCHES OF THE MISSIONS.

ready congregations were gained and held. At the end of 1863, such palpable signs as these were : two hundred and sixty-six church members in standing ; one hundred and seventy-five Christian families, comprising five hundred baptized children ; several congregations of from one hundred to three hundred, three fourths of them respectably clad, worshiping in brick buildings erected chiefly by the natives ; two native missionaries, supported by native converts ; schools maintained by the natives ; prayer meetings well sustained, and monthly concerts, with contributions averaging a dollar a year to each member ; many families living in brick houses, with nearly all the appliances of civilized life ; a hundred Yankee plows at work in the fields, to the inexpressible relief of poor, toiling woman. These things were palpable to the eye.

The year 1865 brought a cheering revival like those of the home churches, and, sooner or later, of all the missions. Its extent was not great ; yet it brought seventy-nine converts into the churches in a single year. The same year witnessed the establishment of a permanent training-school for teachers, and measures for a boarding-school for girls. And when, next year, Mr. Grout saw three native preachers supported by the native missionary society, and a thousand dollars of native contributions ; ninety-seven members in his own church, and an average of four hundred in his congregation — he who had been driven away from three successive stations, and waited eleven years for his first convert — well might he exclaim, “ If I was a fool in the eyes of some men, I have lived to see a hundred fold more done than I ever dreamed that I might effect in a long life, and have enjoyed a hundred fold more than I expected. Every

promise of God has been abundantly fulfilled to me." It was written in the very year when Bishop Colenso said, "the plan of salvation was so difficult, he never tried to explain it to the Zulus."

The good work has gone steadily, if not rapidly, forward. The annual report for 1870 shows nineteen stations and out-stations, with twelve churches, containing about five hundred members, twenty-eight of whom were received within the year. The little band of missionaries, — apostolic in number, — with their fifteen female assistant missionaries, are at length re-enforced by thirteen native preachers and two native pastors — one of them rejoicing in the honored name of Rufus Anderson, — eighteen teachers and four catechists, eighteen common schools, a female seminary with twenty-six bright-eyed, quick-witted girls; the training-school, with its thirty-five young men, — its British aid of one thousand dollars a year, and its expanding plans, — give cheering promise that the harvest-time is not far away. Meanwhile, where once were only kraals, the visitor would now see more than two hundred upright houses, a dozen of them built of brick; children engaged with their books, or perhaps praying in the bush; readers of the *Pilgrim's Progress* and the *Dairyman's Daughter*, translated by a Zulu girl; students of *Barnes's Notes*; congregations that can sing, "Nearer, my God, to Thee;" school girls that will repeat a psalm or hymn without mistake, after a single hearing — one of whom learned the first seven psalms in half an hour. He would hear a dying mother say, "I know I am dying; but why should I fear to go home? I love my Saviour. I love my God. I have no fear — all is so bright." He might see a man in the prime of life who has abandoned Zulu wealth and power, and

SKETCHES OF THE MISSIONS.

the dissuasions and almost compulsions of his
travel with the gospel message to many hun-
dreds of his fellows, ever hearing those words, "Son of man,
we set thee for a watchman." He could see, in the day
at Mapumulo, four grandchildren of a man who
once refused to send his own children, lest they should
become Christians, while one of those very sons now
takes part in the prayer meeting. In those African
schools you might see a girl with eight spear-marks on
her person; another who was untied from the back of
her dead mother in the waters; another who fled from
the den of the polygamist, to which she had been sold
with two extra cows; a young man whose tribe-mark is
an amputated finger; and another whose relatives once
burned his clothes, and intoxicated him by force, to keep
him away. "These are they which came out of great
tribulation."

Or you might take a walk with a lady missionary to
the homes of the Christian Zulus around her. Passing
the white cottage flanked by rows of orange trees, where
the wife is away, — though the husband, dressed in his
straw hat, blue shirt, and black trousers, invites you in, —
you enter the next house, where the mother, in calico
dress, sits sewing with the baby by her, and a boy and
girl sit by the table, one with a book, the other with the
needle, while the room contains chairs, book-shelves, and
a cupboard, with cups and saucers, and the bed-room
adjoining shows a bed with its blankets, and pillows, and
patch-work quilt. The next, a brown cottage, shows a
little girl in front teaching the baby to walk. In the
parlor a young woman is cutting and making a dress, the
father reading aloud, while the wife sits near at work, and
some children are playing with a doll. And when you

leave, the three-year-old "Jeremiah" will take up the song he heard on Saturday in school. "Beyond, we came to a red-brick house, a flower-garden in front, curtained windows, and matted floor. In the parlor stood a table, with ink, pens, paper, and books on it, and a clock ticked away merrily on the shelf. The table was set for tea in the back room, with cloth, plates, cups and saucers, spoons and forks, bread, butter, and sugar, while hot coffee was ready, of which the cup we drank was very acceptable. I asked the father what he did evenings. 'O,' he said, 'we light the candle, my wife sews, and I teach the children their lessons for school the next day. When this is done, we pray, sing a hymn, I read a chapter, and we go to bed.'"

Reader, these scenes are in Zulu land, these people are jet black, and the kraal is still in sight of their homes. And one of the noble men who began that blessed change, Alden Grout, after thirty-five years of undaunted toil and trial, still lives to thank God for it all; and through eternity will he rejoice in the work God gave him to do.

May, 1879.

The foregoing sketch was prepared in 1871. A second edition, with an appendix, was issued in 1876. Still another edition is called for now, and a few additional statements are here given. The mission work has progressed in the line of former labors, visiting kraals and seeking to extend the field of operations westward, among other sections of the Zulu-speaking tribe. In 1876, Mr. Pinkerton commenced a new station at Indunduma, near the Polela River, about 125 miles west of Durban. The difficulties connected with this mission have been very great. The

apathy of the English residents of Natal with reference to efforts for the evangelization of the native population, in connection with the political changes which have transpired, have stood in the way, to a great degree, of the hoped for success. The annexation of the Transvaal Republic to the British possessions must open a large territory towards the interior of the continent for the free proclamation of the gospel. At the present writing a fierce war is progressing between the British forces in Natal and the uncivilized Zulus on the North, under their king Cetewayo. This conflict can hardly fail to result in the still further opening of the regions toward equatorial Africa.

There are now in the mission of the American Board among the Zulus 8 missionaries and 14 assistant female missionaries, 8 stations and 11 out-stations, 15 churches, 2 native pastors, and 5 native preachers, 21 teachers, and 31 other helpers. There are 56 pupils at the Training School at Adams, and about 600 scholars in the various day schools of the mission. A native Home Missionary Society has been organized and efforts will be made to enter, by a native agency, into some of the openings which God, in his providence, is making towards the interior of the continent.

CENTRAL AFRICA.

The attention of Christians in all parts of the world has been recently turned towards Central Equatorial Africa, through the explorations of Stanley and others, following those of Livingstone. The Free Church of Scotland was the first to open a mission in the interior, selecting as its field the region about Lake Nyassa. The English Church Missionary Society located its station on

the shore of Lake Victoria Nyanza, while the London Missionary Society moved on to Ujiji, on Lake Tanganyika.

In 1878 Major Malan, formerly an officer in the English Army, who had resigned his position to enter upon evangelistic work in South Africa, came to the United States to press the claims of Central Africa upon the American Board. Mr. Robert Arthington, of Leeds, England, having given large sums to various British missionary societies, offered \$5,000 to the American Board to aid in establishing a mission on the upper waters of the Congo, or Livingstone River. He has also recently proposed to give the additional sum of \$10,000 for the purpose of procuring and maintaining a steamer to be used in transporting men and supplies upon the Livingstone River and its affluents. The American Missionary Association has also received a generous offer of aid from Mr. Arthington towards inaugurating a mission between the Nile and the river Jub. As yet little has been accomplished in any of these fields beyond explorations and preparations for future labors. From the south, however, a hopeful beginning has been made on the Zambesi. The missionaries of the French Evangelical Society among the Basutos, west of Natal, have pushed on to the north, reaching the Zambesi, where they find a people who welcome them and are able to understand their language. So the "Dark Continent" has opened her gates and it is for the servants of Christ to enter in with the glad tidings of salvation. The indications now are that the American Board will be able to move forward in concert with other organizations in the great work for the conquest of Africa for Christ. To this end let fervent supplications be offered by all who pray for the coming of his kingdom.

ZULU MISSION.

MISSIONARIES, 1879.	Went out.	Station
Rev. David Rood	1847	Umvoti.
Mrs. Alzina V. Rood		
Rev. William Ireland	1848	Amanzimtote.
Mrs. R. O. Ireland		
Rev. Josiah Tyler	1849	Umsunduzi.
asan W. Tyler		
Stephen C. Pixley	1855	Inanda.
a Pixley	1855	
Robbins	1859	Amanzimtote.
B. Robbins	1859	
J. Bridgman	1860	Umzambi.
J. Bridgman	1860	
J. Bridgman	1868	Inanda.
J. Bridgman	1870	Umvoti.
J. Bridgman	1870	Amanzimtote.
J. Bridgman	1870	Amanzimtote.
Pinkerton	1871	Indunduma.
Pinkerton	1871	
J. Kilbon	1873	Umtwalumi
Mrs. Mary B. Kilbon	1873	
Miss Mary E. Pinkerton	1874	Umzambi.
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Miss Martha E. Price	1877	Inanda.

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FOR

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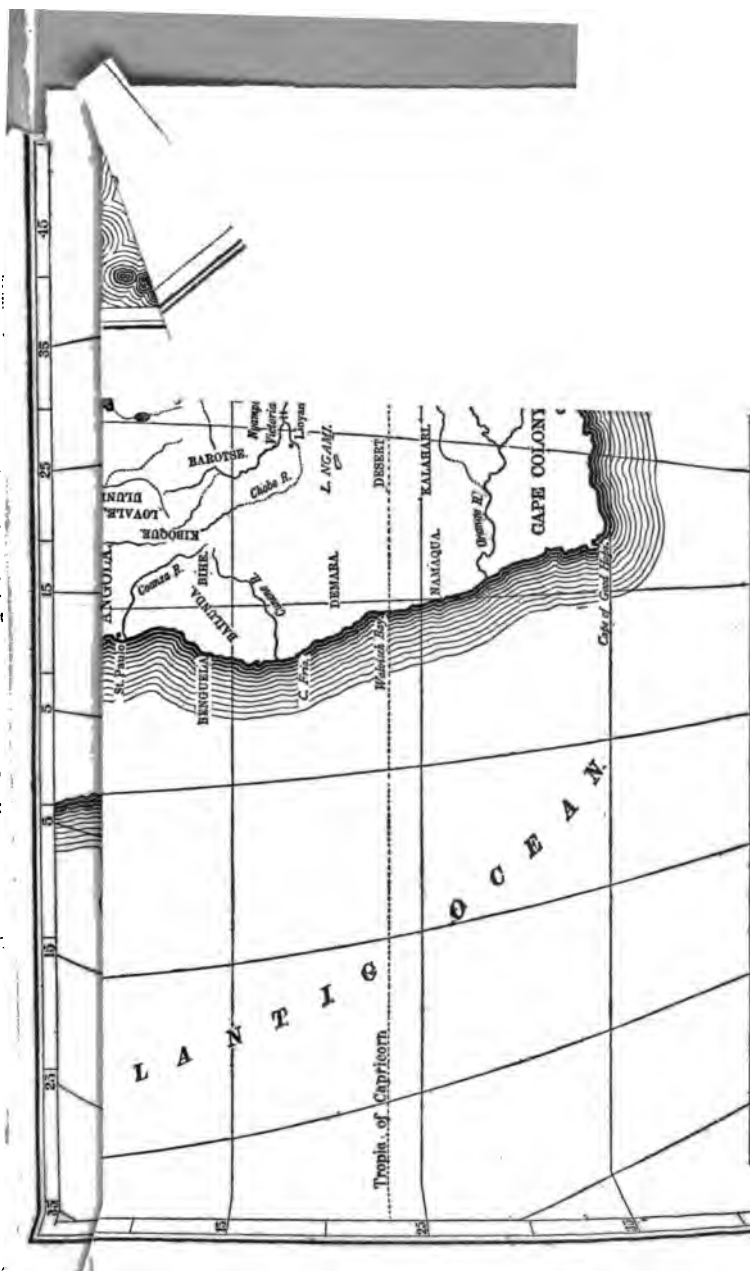
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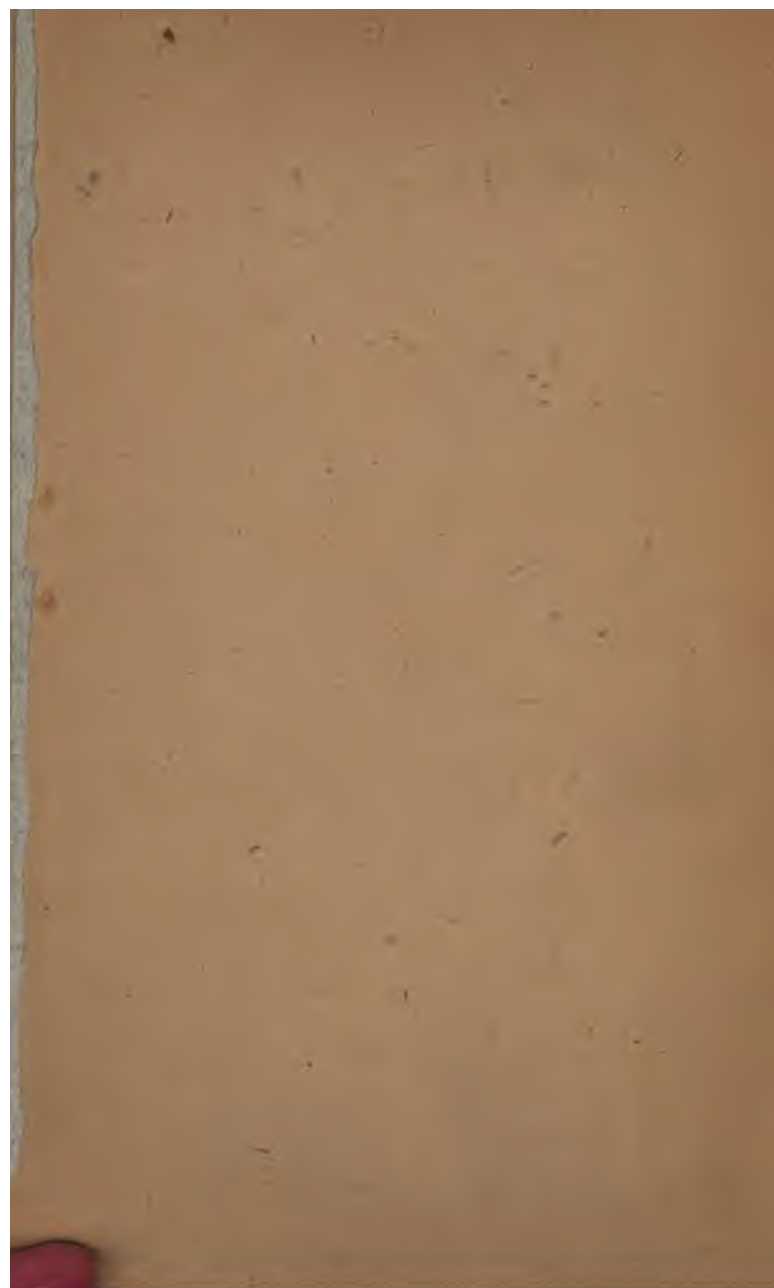
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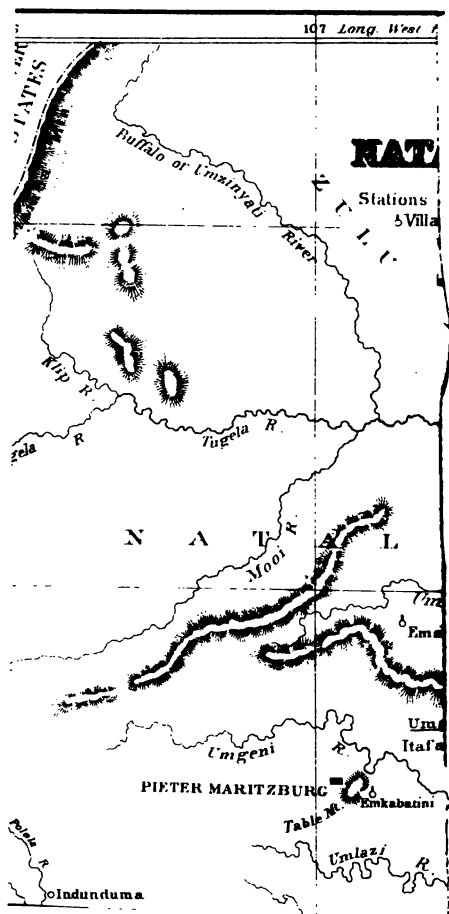


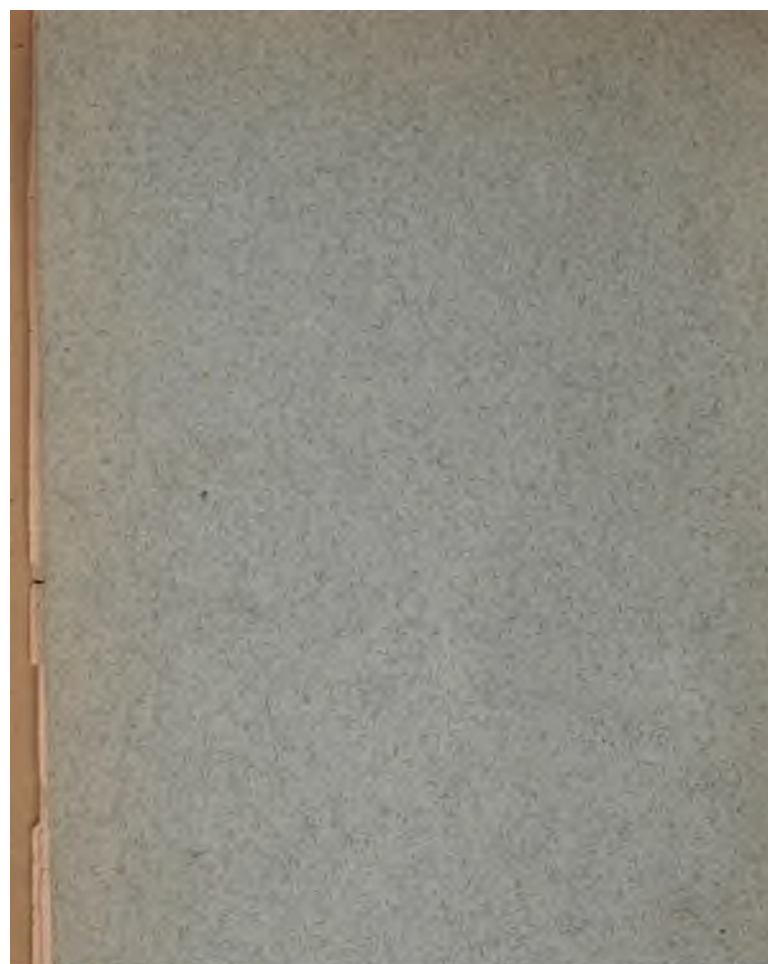


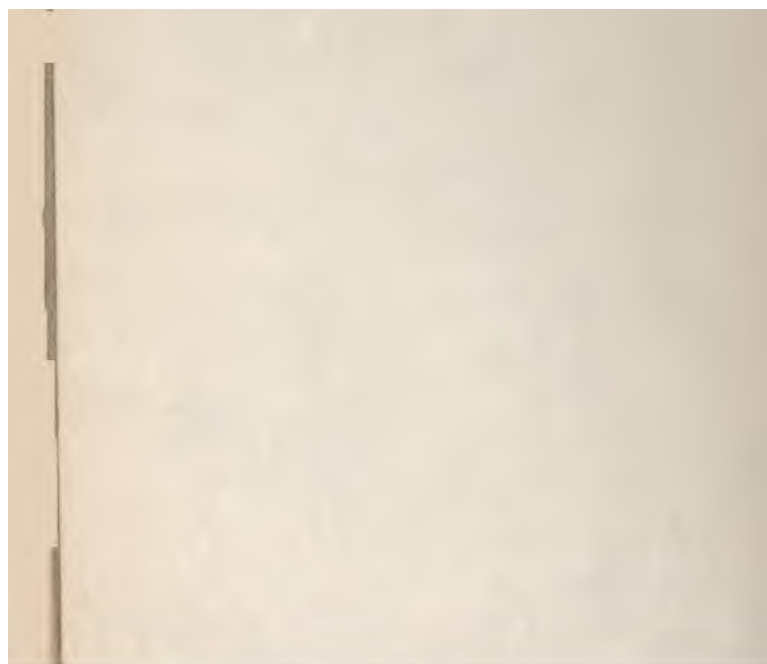


















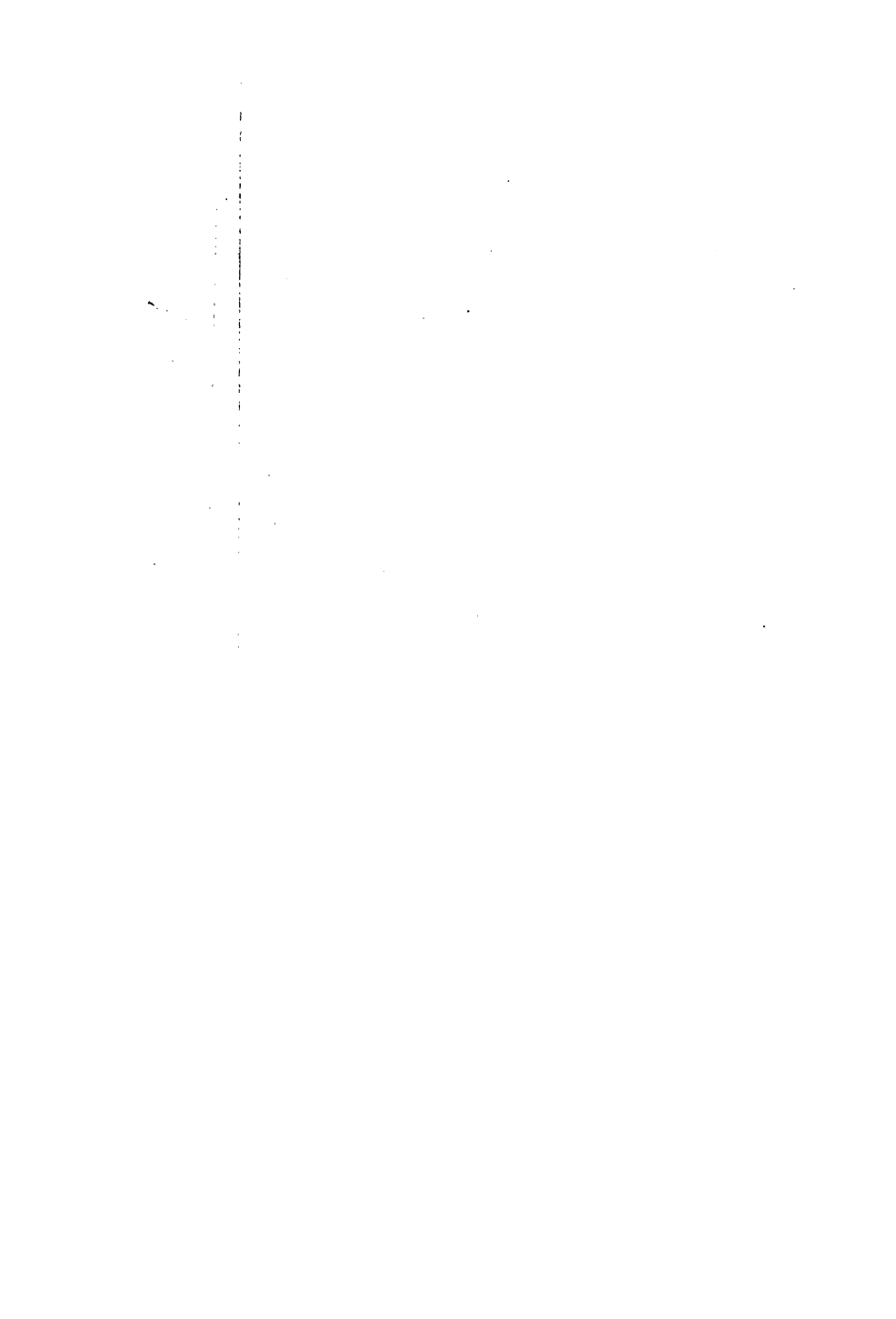


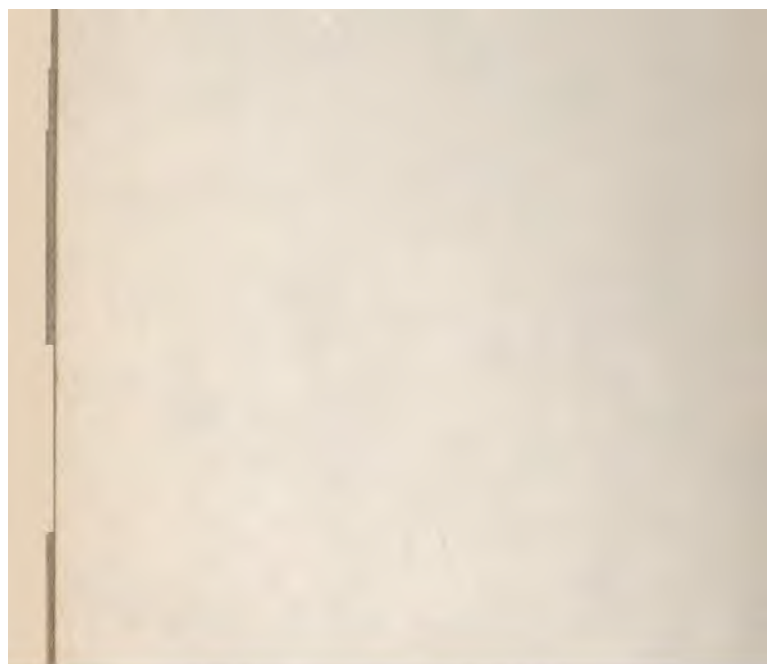


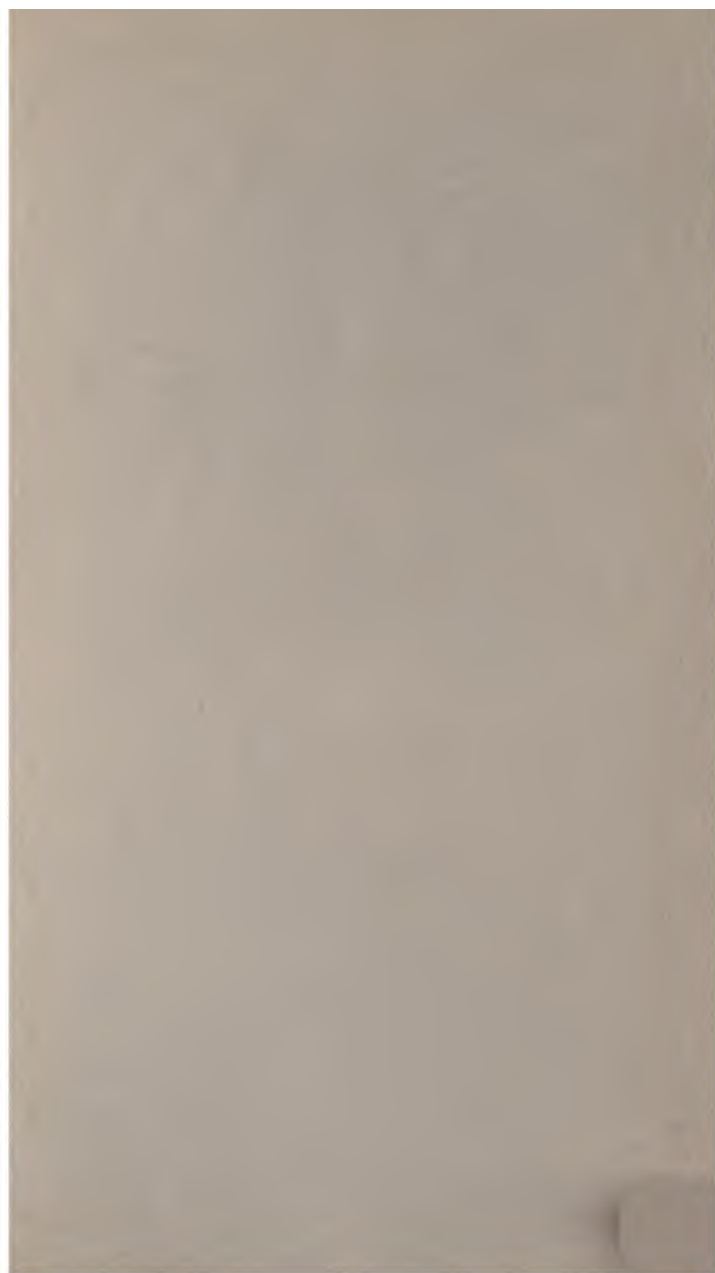
















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